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THE MISSION FIELD 1880

SOCIETY
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THE

MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

25

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATT. xxiv. 14.

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THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JANUARY 1, 1880.

THOUGHTS FOR THE NEW YEAR.

IN the December number of this magazine we endeavoured to bring to the minds of its readers how close is the connection between the thoughts of Christmas and those which especially influence the friends of Missions. We would now follow up the remarks then made, by pointing out that the New Year, also, brings with it loud calls to Missionary interest.

Upon the threshold of the year stands the festival of the Epiphany, a festival not regarded by most professing members of the Church of England as it should be. For what were even Christmas to *us*, had no Epiphany followed? Had not the Holy One manifested Himself as the God "not of the Jews only, but also of the Gentiles," His Incarnation, to us, aliens from the commonwealth of Israel, would be rather a matter of wonder than of joy. But scarcely was He born than He called to His feet disciples from the far east; pioneers of the vast army that has since gathered round Him from east and north and south, ay, and, thank God, from these isles of the distant west.

Closely following upon the Epiphany comes the other great festival of the Gentiles, that of the Conversion of St. Paul; for which the Church calls upon us to "show forth our thankfulness,"

as the means whereby the light of the Gospel has shone throughout the world. This month of January, then, reminds us, above all others, that the lot of England was once worse than that of still heathen nations; and that, but for the Missionary spirit and Missionary enterprise, we should even now be "sitting in darkness and the shadow of death." The absolute duty of Missionary effort on our own part, follows as a necessary deduction.

The New Year should always be a time of new beginnings and renewed resolutions. Let it be such this year in regard of neglected evangelistic responsibilities. "Speak unto the children of Israel that they go forward," is once again the Great Captain's bidding to His Church. The Society for the Propagation of the Gospel stands ready to obey the command; her Missionaries to lead the way, to bear the brunt of the conflict. But how far she can do so depends upon the willingness of the Church at large; that is, upon the readiness of individual members of the Church to help on, each in his own way, the great advance.

New fields are opening on every side—mention of several will be found in the accompanying pages,—shall they be unoccupied? Voices are asking, wherever British civilisation has penetrated, "Where is He Who is born the world's true King and Saviour?" Shall we leave these seekers to the blind instincts of their own hearts, to the dim teachings of nature? Shall we not point them to Bethlehem, to Calvary, to the Jerusalem above? Let us all do more, at least by prayers and gifts, to possess the earth for Jesus; lest, with the experience of so much mercy, we be found ungrateful, unprofitable servants, when all our years of opportunity are ended.

NORTH QUEENSLAND.

ARRIVAL OF THE BISHOP.—VIGOROUS WORK.—NEEDS OF THE DIOCESE.

THIS newly-formed diocese comprises whatever of the province of Queensland is not included in the diocese of Brisbane. It has a population of about 18,000 Europeans; and, in addition to these, thousands of immigrants from China and the Polynesian islands, besides large numbers of natives. The consecration of its first Bishop on St. John Baptist's Day, 1878, was noted on page 339 of the *Mission Field* for that year. Since then there has been

nothing of importance to lay before our readers in reference to North Queensland, beyond allusions to the anxiety felt in many parts of Australia for Bishop Stanton's coming, and hints of ample work awaiting him, of many different kinds.

We have now the happiness of recording the safe arrival, in the latter part of May, of the Bishop, who has lost no time in gaining a thorough insight into the necessities of his diocese, and grappling with the various difficulties they present. His lordship's own most interesting communications printed below will, we are confident, convey this impression; and we have before us many colonial papers in which Dr. Stanton's energy and popularity are abundantly recognised. The Bowen correspondent of the *Brisbane Mail*, as an instance, writing on May 26th, says:—

"Our Bishop, Dr. Stanton, has reached his diocese. Arriving here early last Tuesday morning, before he was expected, there were very few down on the jetty to welcome him. The general impression he has made is that he will prove to be the right man in the right place. His sermons clearly show that he is thoroughly sincere and in earnest—a quality apparently becoming rarer in modern society. He preached twice on Sunday, and on the same afternoon held a confirmation. In his sermons he sketched out the work he intended to perform, in which no narrow-minded 'churchism' appeared. On Monday evening a *conversazione* was held, in order to give all his Church members an opportunity of making his personal acquaintance. The Bishop was the host, and no better could be wished for, as he made everybody feel at home in a moment. In his introductory speech he said that if there was any 'starch' about it would be necessary to remove it. This is the sort of man who will be beneficial in the small communities of North Queensland. It is his opinion that by means of the parochial organisations in England it would be possible to obtain the desirable quality of immigrants for this colony in any number. No allusion was made by him to the vexed question of his future residence. It is evident, however, that he will not for the present fix himself anywhere."

Bishop Stanton's first letter to the Society, dated September 20th, 1879, runs thus:—

"I came to Queensland *viâ* Melbourne, in order to accept the pressing invitation of my London friend, Bishop Moorhouse. A fortnight with him was time well spent. He seems made for Melbourne. We are going to compare notes and plans periodically, and work vigorously together. Already I have moved about enough here to see that the wide lines of the Church must not be narrowed. Australia is altogether too big in heart and head for the littleness of the sects. I went overland to Sydney, and saw much on the way. Moore College promises better things in the future. The Principal,

Mr. Williams, was recommended by Bishop Lightfoot and Canon Wescott, and is a man after their hearts. He is bent on carrying out the Cambridge Theological System, and on raising the standard and character of the College. My four students are amongst his best men. I spent some time with Mr. Sharp, the Warden of St. Paul's College, Sydney. He wished to confer with me as to the methods for rendering St. Paul's serviceable to the Church. It is connected with Sydney University, and is a most valuable feeder to the Church; but hitherto few clergy have been drawn from it. As I strongly believe in university training, I hope to send my best-prepared students there—men educated enough to matriculate—while others can go to Moore College. I hope the S.P.G. will leave me at liberty

HOLY TRINITY CHURCH AND PARSONAGE, BOWEN.

to use its grant for either college. Bishop Moorhouse has a Church College similarly connected with Melbourne University, and he is making it the sole training-place for his students,—supplementing the University work with Divinity Lectures. It is certain that crude, half-educated clergy here would ruin the Church, and that no theological electroplating will do. A splendid path lies straight before the Church, but her clergy must be men capable of taking it and keeping it.

"The Bishop of Brisbane came to meet me at Sydney, and returned with me towards the North. The first town that I stayed at in my diocese was Mackay. The town is small, but is the centre of a considerable number of sugar-planters. I spent a busy week there

—confirming, laying foundation-stone of a new church, &c. Maclaren whom you remember, is the rector. He is a first-rate, energetic, devoted man, greatly respected by all classes. The new church, which is now rapidly rising, is due to his energy. It will soon be ready for consecration. A large and handsome church is much needed at Mackay, for the sugar-planters are our best-educated people, and people of wealth; and a rough, wooden, barn-like church is as unworthy as it is unattractive. Maclaren will be a zealous helper in my diocese. He has full liberty to exercise any little preferences, such as the eastward position, &c., for I shall never contract the wise liberty that the Church has given. I am giving him whatever 'backing up' he needs, and am just leaving for a second visit to him, as he has telegraphed for me.

"Bowen was my next halting-place. It is a small and declining town. Here towns go 'up' and 'down' with extraordinary rapidity —just as some mine is discovered, or some easier road to the back country is found by the cattle-drivers. An enormous district is attached to Bowen, in order to raise a stipend for the clergyman. But great inconvenience and damage to the Church ensue by his absence from Bowen, and the necessary employment of some licensed Lay Reader. I shall make some arrangement, and must increase the Bowen part of the stipend so as to free it from dependence on the distant stations. These town churches must be efficiently served. People dislike Lay Readers. I have now got two unattached pioneer clergy, so things will move more regularly in the towns. Townsville is a large and fairly thriving place—able to provide a fair stipend, and now subscribing to enlarge the church. It will be the capital of the north. A railway is being made from it to Charters Towers. I have appointed Mr. Plume to Townsville. Charters Towers and Ravenswood are mining towns—the former a large and flourishing place—noisy, with ten huge crushing mills thundering by night and day. The latter is a poor man's place—just holes dug in small 'claims,' and the surface-gold extracted without machinery. Cooktown has greatly declined since the failure of the Palmer gold field,—failure at least in finding means for bringing huge machinery over a mountain and along more than a hundred miles in bullock drays. Cooktown was half Chinese, but a recent restrictive Act of Parliament has considerably thinned it of foreigners. I urged the Ravenswood people to rebuild their church, for white ants have greatly damaged the present structure. White

ants are a terrible plague to churches and parsonages. From the fund that I raised at home I was able to offer 200*l.*, and so started the scheme. The new church is being built. Distances between places are a great drawback, and the means of locomotion slow to a Londoner. I cannot relate in one letter a fraction of the great course that the Church must enter, and claim and cover. The whole colony bristles with splendid opportunities. People are intelligent, large-hearted, and responsive. Their energy and 'go' have done wonders. Where I expected only log-huts and wigwams, I find well-built houses and large towns. Where I expected only rough irreligion and even insult, I have been received with enthusiasm and warmest welcome. I feel thoroughly at home amongst them, and already understand the line that the Church must imperatively take for her own standing and progress.

"Now a word about the Bishopric Fund. It was most unfortunate that when the scheme was started two years ago, during the 'golden age' of the north, that *promises*—not cash payments—were received for it. Half the promisers have removed—in this fluctuating population—and the other resident half are almost too poor to pay, for the financial depression is really terrible. Stations and stock have sunk so low in price that the noble bequest of the late good Bishop of Newcastle yielded no income, and could not be sold; so the appointment of his successor has been delayed. Things may soon mend, and we earnestly hope they will. The Governor, Sir Arthur Kennedy, explained to me a few days ago that our Queensland National Debt amounts to thirteen millions, while our population is 200,000—so taxation is frightful. Until railways are made, and heavy machinery is brought, the gold mines cannot be worked. The colony requires capitalists and cheap labour. Here is a magnificent country—capable of supporting millions of our surplus population—but the penniless, pauper emigrants from London slums are utterly useless. I have got a body of trustees, according to the resolution of the Colonial Bishoprics Fund Council—the Bishops of Brisbane, Sydney, and North Queensland, with three laymen of standing. The latter have been chosen from three chief towns—Mackay, Bowen, and Townsville. The Deed has been duly signed, and the money that has been raised, invested. I shall strain every nerve to complete the endowment by 1881; but unless the colony improves financially, it is hopeless by that date. The cost of living in North Queensland is enormous—things twice or thrice as dear as at home. Travelling,

too, is exceedingly expensive. I must set on foot some Missionary agency for the South Sea Islanders. More than 1,000 of them are employed on sugar plantations. At Maryborough [1] the Bishop of Brisbane and I baptized no fewer than forty of them —the result of a Bible Class conducted by some laymen there. I have got a Missionary for the Chinese; but public feeling is strongly anti-Chinese in Cooktown, and I must watch my opportunity for introducing him there. The Aborigines are numerous and sadly degraded —learning all European vices, and rendered only more savage. The 'Reserves' for them are being withdrawn by Government, and chances of their long survival are slender. I have seen several people connected with these Reserves; and hope to start something for these poor creatures, whose hunting grounds are being turned into plantations for the white man's wealth. So many thanks for the notice of renewed grants that you kindly sent to me. Money is greatly needed now, but the time is not distant when Queensland will be financially independent. We are much worse off than the other colonies, for in early days of settlement they had State aid for Church support. In this, the youngest of the Australian colonies, no such aid has been given, but the Church is wholly abandoned to the voluntary system. Few of the people here are capitalists. The *Queensland Almanack* tells a sorry tale by the number of stations in the hands of the banks. The banks advance money at high interest, and then pounce on the borrower at the first symptom of weakness, and seize his property. The Church here must interest herself in all the wants of the people, and endeavour to supply them from herself. Good medical men are desperately needed, and are well paid. The Church should introduce them, as I have written to my old parishioner Professor Flower, President of the College of Surgeons, on the subject. We want higher class education—conducted by some of the godly and devoted Church women at home. We want good boarding-house keepers, where young men need not drink and gamble,—and the Church should seek for them and superintend them.

"My plan of sending clergy by emigrant ships was good. They held services regularly, and have continued to be useful since they landed, to those of the crew whom they have round them."

Three weeks later the Bishop writes:—

"Since my arrival in the diocese I have been travelling incessantly, in

1 In the diocese of Brisbane.

order to see much of the colony before summer heat passes beyond locomotion point. Everywhere I have been received with the heartiest welcome. I have visited every town and centre of population; and, in company with the Bishop of Brisbane, have extended my visits over a large part of his southern diocese. All the people assure me of their readiness to co-operate in vigorous Church work. I like the colony exceedingly, and the people are most generous. Here is a splendid field for the Church; placed on its own wide lines, and worked with devoted, educated, well-disciplined clergy; no inferior men, however well meaning, will suit the Church in this colony. Among the squatters are many university and public school men, while the struggles of a young settlement have sharpened the people beyond average intelligence. They take a clergyman's measure very quickly. They thoroughly respect real devotion to Church work, and care little about its exact complexion. The Church of England is exactly suited to these people. My own course has been to identify the Church with the best interests of the people, to make her the patron, and friend, and helper of every good work for the welfare of the colony. Signs of progress are already numerous. Two new churches are being built, one at Mackay, and another at Ravenswood. The Townsville church is being enlarged, and a large chancel being added, with organ-chamber, and choir stalls for a good and surpliced choir. I have held confirmations in every town. I have consecrated two cemeteries, and have ordained four priests. The formation of a diocesan council is the next matter in hand, for the future Synod must take shape from it. Here everything must be begun, for no organized Church life has existed. Difficulty arises from the scattered condition of the people, and the impossibility of gathering them for any central meeting. The stations or farms are usually about forty miles apart, and the towns are more than a hundred miles distant from each other. The present population of North Queensland is very small, certainly not more than 20,000 Europeans. As a large number of these are Germans or Irish Roman Catholics, you can understand the smallness of our Church community. When the untouched resources of North Queensland become better known at home, a large influx of population must take place. It will certainly be the richer half of Queensland. Like a new house being furnished, the first expense of railways and roads now presses heavily in increased taxation. Cattle on these stations so multiply that no adequate market has been found for them, and station property has sunk in value ruinously. Few capitalists have come here yet. The 'large men' are merely borrowers from the banks, and the present depression is bringing terrible collapses among them. All imported goods are very dear, and money here is about half its value at home. The clergy have hard struggles to make ends meet. We could not continue without the S.P.G.'s help. Few owners live on their stations; they employ a superintendent, while themselves reside in Sydney, or in England—for very many of them are there. This increases our difficulty in raising money. The Bishop of Brisbane has felt this difficulty severely. I am extremely anxious to obtain land while it is cheap for the Church. The corner allotments in and near growing towns are the best and safest investments. The Roman Catholics have considerable property in all parts of the colony. In time such property would relieve the Church of the inconveniences belonging to our voluntary system."

He again refers to his anxiety to organise Church work among the Aborigines and South Sea Islanders, and other Immigrants:—

"There are about 10,000 Islanders and as many Chinese in this diocese The former are very accessible, and classes already exist in some places for them. They learn English quickly, and remain on the sugar plantations not less than three years, many of them for life; some have contributed to the building fund of Mackay church. The Chinese are less approach-

A "BLACKS' CAMP" NEAR BOWEN.

able on account of the violent antipathy to Chinese labour felt by the workmen in Queensland. The Aborigines are lamentably degraded. Their roaming habits render them very unapproachable, for they do not build even huts, but 'camp' anywhere in the scrub. The only employment found for them is riding after wild cattle—the breakneck dashing

through the dense scrub and 'rounding up' a 'mob' of bullocks just suits their wild nature. We have a Government Reserve for them at Mackay, and Mr. Maclaren will do his best to render it a Missionary centre."

Several photographs were inclosed in the Bishop's letter, some of which we reproduce, and others are promised from time to time. The Bishop thus concludes :—

"Pray convey to the Committee my deep sense of obligation and gratitude for their help. This infant diocese could not live without it. I will have a collection made annually for S.P.G. in each church, so that the colony may clearly understand its indebtedness to the Mother Church through you."

Our latest information as to the Bishop's movements comes from Townsville, the *Northern Standard* of which town for October 14 contains the following article :—

"The re-arrival in our town of the Right Rev. Dr. Stanton was welcomed by many persons besides those who actually belong to the Church of England. His Lordship's free and easy manners and winning style have won for him numerous friends during his last stay among us. His recent visit to the South has not been an idle one, and will, we hope, not be without its good results. His Lordship has, since he left Townsville, travelled to all the most important towns in the colony, besides visiting some of the stations ; and has thus been enabled to gain a good outline of colonial life, and obtain considerable experience of both things and persons. During the greater portion of his travels he accompanied Dr. Hale, Bishop of Brisbane, and assisted in the consecration of churches and grounds, as well as other ceremonies of the Church of England. His present tour through his diocese commenced at Mackay, where he improved the time by visiting several of the sugar plantations in the neighbourhood of that prosperous town, and making himself thoroughly acquainted with the wants of that district ; from thence he proceeded to Bowen, in which place he spent a week, availing himself of the opportunity to cultivate a closer acquaintance with his people there. He preached a sermon at the English church in that town on Sunday last to a large congregation. The Bishop speaks in high terms of the numerous industries he has visited in the Southern portions of the colony, and of the welcome reception that has been accorded to him at every place which he has visited—making particular allusions to the kind manner in which he was received at the various stations in the country districts. On his arrival in Townsville Dr. Stanton proceeded to the residence of Mr. Walter Hays, on Melton Hill, where he will reside during his stay in town.

"On Sunday afternoon the Bishop delivered a very interesting and practical address at St. James's Church to the children attending the Sunday-school. There were over 200 children present, besides the teachers and a few adults.

"His Lordship preached an excellent sermon, selecting for his text the fourth verse of the twentieth chapter of St. John—'So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulchre.' In a long and able discourse the Bishop applied this passage

of Scripture to both individuals and churches, and gave some illustrations to prove the accuracy and force of his applications. He afterwards alluded to the high impressions he had formed of the colony, and how little its real position was understood in England; and then gave the congregation an outline of what he intended to do for the good of his diocese, and his intended trips.

"The Bishop has intimated that it is his present intention to hold an ordination service on Sunday morning next; when a Mr. Amos, who is at the present time in Townsville, will receive orders at the hands of his Lordship. After this ordination Mr. Amos will, we understand, proceed to Mackay for a time, in order to relieve the Church of England clergyman stationed there, after which he will be allotted a district of his own in the diocese, when the Bishop has completed his plans with regard to the formation of the various districts.

"It is not improbable that, should the Bishop be able to carry out his present intentions, he will leave Townsville next week, and proceed up the country, paying visits to the different stations on his route,

ST. PAUL'S, CHALTERS TOWERS.

hoping eventually to reach Hughenden, and afterwards to visit several of the stations on the Flinders and around Dalrymple, returning to Townsville before the wet season sets in. After his trip up country has been accomplished, His Lordship has decided to visit Sydney during the time that the Exhibition is open, in order to preach a series of sermons there. He will, therefore, on his return to Townsville pay a short visit to the capital of New South Wales—where, while he will be still working in the interests of his diocese, he will be able to give our friends in that colony a better description of our present position and our wants, as well as avail himself of the experience and advice of the Metropolitan Bishop (Dr. Barker), whose interest in this diocese was apparent to all on his last visit to us, and to whom we are indebted for the formation of our Northern Bishopric. On his return from Sydney Dr. Stanton purposes to visit the diocese of Singapore, which is the adjoining diocese to the north of this. It appears the Bishop of Singapore

[Labuan][1] is expecting to be absent for a short time, and Dr. Stanton is therefore going to relieve him. According to this arrangement his Lordship will be away from Northern Queensland during the best part of the wet season, during which time he could do very little in the way of travelling about his diocese, and that portion of his duties will doubtless occupy most of his attention for some time to come, as in its present state no one place is of sufficient importance, or possesses a sufficient amount of Church work going on, to occupy the Bishop for any length of time. And, while on the subject of the Bishopric of North Queensland, we should mention that the Rev. B. Reid, who has been staying in town lately, and assisted in the performance of Divine service on Sunday last, is shortly about to leave for the Herbert River, where he will have clerical charge of the district. Mr. Reid is a graduate of Cambridge University, where he has taken his B.A. degree. He was ordained in England previous to coming out to the colonies. One other subject in connection with the diocese, and Townsville in particular, is the recent enlargement of St. James's Church. The work is now nearly completed, and was formally opened by the Bishop on Sunday last. The addition to the church consists of a chancel, of twenty-two feet in length, the width and height corresponding with the other parts of the building. The extension appears to be well executed, and gives a considerable amount of additional room; we should imagine this portion of the church would hold quite one hundred persons, including the choir. Not only does it make a most necessary and useful addition to the main building, but it also improves the appearance of the whole structure."

It would seem from the above that Dr. Stanton's energy at present shows no sign of diminishing.

NEWCASTLE.

CHOICE OF NEW BISHOP—SATISFACTORY PROCEEDINGS—THE MEMORY OF BISHOP TYRRELL.

WITH deep thankfulness we record the election of a successor to the noble Bishop Tyrrell, accomplished in a manner very favourably in contrast with that of a recent similar choice of a chief pastor for one of the Canadian dioceses. As the late proceedings at Toronto, and others of a different nature in South Africa, have saddened the minds of all who "pray for the peace of Jerusalem," so are the hearts of such gladdened by the spectacle of a Diocesan Synod conducting important deliberations in a manner harmonious with the principles of Christianity; and whose members readily lay aside personal preferences for the sake of unanimity and holy co-operation.

1 Dr. Chambers, who, since the above was written, has been compelled by ill-health to resign the see.

The *Australian Churchman*, of September 11, rightly remarks:—

"Last week will remain for ever memorable in the annals of the Church in New South Wales, as having witnessed the first exercise by a Diocesan Synod of its right to elect or appoint its Bishop. The President of the Newcastle Synod was guilty of no exaggeration when he said, 'The eyes of the Church, not only in Australia and Tasmania, our own Australian province, but in the whole world, are upon us.' For the manner in which the whole business has been transacted the Australian Church may well 'thank God and take courage.'"

The actual election was preceded by a conference, in which the qualifications of those proposed were very thoroughly considered. Of this the *Maitland Mercury* says:—

"Although the Press was excluded from the open conference, in which opportunity was taken to discuss human nature very searchingly, we violate no secrecy, nor do we trespass beyond the limits of truth and propriety, when we say that little was said that a critic in cool blood could have wished unsaid. Men were earnest, they were free to utter the thoughts within them, they owned strong convictions. But neither zeal, nor liberty of speech, nor strength of opinion, begot undue violence of language or demeanour; and when at last the way to a decision was opened by judicious debate, and the work was forwarded sufficiently for public transaction, observers failed to find any trace of storm. If there had been passions roused to tempest, the rippled sea now smiled serene."

The name ultimately chosen, almost unanimously, was that of Dr. Pearson, Vicar of Newark, who had been suggested as eminently suited to the office by Bishop Moorhouse of Melbourne.

His rival was the Rev. Robert Hodgson, recommended by the late Bishop Selwyn, and approved by Bishop Tyrrell himself.

As showing the general feeling in Australia towards Dr. Pearson, we quote once more the *Australian Churchman*:—

"The colony will be fortunate indeed if Dr. Pearson accepts the Bishopric to which he has been elected. Dr. Pearson is intimately associated with the intellectual life of the University of Cambridge, in which for some time he occupied the post of Assistant Professor of Moral Philosophy, and is the valued friend of such men as Bishop Lightfoot, Professor Westcott and Professor Clerk Maxwell. He realizes the picture drawn by the President of the Newcastle Synod in his opening address, 'we want a man of earnest piety, of sound churchmanship, of untiring zeal, a scholar who can set forth the simple truths of the Scriptures to all classes of men, a winning, loving man, one who can deeply influence the souls whom he is to oversee, a lover of the souls for whom Christ died, a man who has long worked among such souls, and as such has a sympathy for their trials, and an earnest desire to satisfy their cravings; one, in short, who loves, and can well be loved in return.'

"We cannot conclude our notice of the election without expressing our extreme satisfaction that, in alluding to the beneficial results which he

hoped would accrue from such an Episcopate, the President made use of the following words: 'He will help us to save the few Church schools we possess; he will bring to bear on our present system of public education some method of rescuing the children of our Church from their imperfect acquaintance with Divine truth, in which we can all unite.'"

Constant reference is still made in all that reaches us from the Colony to the life and death of the late Bishop. One of the most noteworthy expressions of feeling is contained in the opening address above alluded to, of Archdeacon Child:—

"When we remember that the late Bishop was, from his feeble state of health, unable to preside over us last year, it was hardly to be expected that, even if he had been spared, he would have been able to preside over us now. Rapidly failing health and general feebleness of powers were too visible in a frame which many of us well remember as one which could endure more mental and bodily fatigue in the laborious work of this diocese than most of us could endure in carrying on the work of our parishes. The termination of his life of seventy-two years may be regarded as sudden. An injury which he had received twenty-seven years ago, and which latterly had caused him much pain and depression of spirits, may be said to have caused this suddenness. In his last interval of consciousness he expressed to me, as far as looks could express, his trust in the Great Head of the Church, His only Saviour the Lord Jesus Christ. We have been left without our head at a time when the presence of a Bishop was much needed, and when the financial affairs of the diocese much required him to be amongst us. But 'all is well,' and is doubtless ordered well, if we could only see through the gloom; and all will, let us trust and pray, end well for the glory of God and His Church. The unselfish devotion of our Bishop to his work for thirty-two years without leaving his diocese—except on the short and perilous Melanesian voyage of 1851—is a great example for each one of us to follow in our parishes. His long-practised principle of self-denial for the good of others, and his silent endurance for the last few years of much bodily pain, while doing his work, is a pattern too little followed in the world; and his giving up all he possessed for the good of our Church in this diocese, has set before us a noble example, which has startled the world, and told us of a spirit existing in his mind which very few are possessed of in these days. It is not for me to speak here of defects of character—who is without them?—but to dwell upon the bright points of his life and of his long Episcopate. Let us all look upon these. Let those who remember the earlier days of his work amongst us—his methodical arrangement of time—his powers of organization—his desire to encourage rather than to discourage—his perseverance in keeping up the knowledge of the day—his scholarly attainments—and, above all, his simple preaching of the Gospel—let those who remember these think also of the untiring zeal and energy with which he did his work, and 'go and do likewise.'"

It is satisfactory to know that the estates left by the Bishop for the purpose of endowments are confidently believed to be capable of producing all that was expected from them after a time, though for the present depreciated in value, in common with almost all property in New South Wales.

BRISBANE.

VISIT OF BISHOP STANTON.—BISHOP HALE ON THE GENERAL CHURCH FUND.—WORK TO BE DONE.—THE DUTY OF GIVING.—REPORT FROM DRAYTON.—NEW CATHEDRAL.

THE visit of Bishop Stanton of North Queensland, and his hearty co-operation with Dr. Hale in various good works, has been one of the chief features of Church life in this diocese during the past half-year. He has been heartily welcomed, and at Roma an address was presented to him, expressing an earnest wish that his temporary sojourn in those parts might tend to unite the diocese of Brisbane with his own.

Bishop Hale has issued a pamphlet of considerable interest, entitled, "Some Account of what has been done by means of the General Church Fund in the Diocese of Brisbane," which we would commend to the notice of all who are inclined to think that reliance upon pecuniary aid from the mother country takes the place of self-help in colonial dioceses. It proves that the Bishops at least are alive to the necessity of self-support, and are doing all in their power to promote it; and that much is actually accomplished by the colonists themselves, however much more there is room for doing.

The writer's purpose is to plead for increased help to the General Church Fund; having stated which, he continues—

"It is, however, quite proper that I should state what has been done by means of this fund, and I begin by saying that it has enabled us to obtain a number of excellent clergymen from the mother country. And, if for no other reason than this, it has already been of indescribable value to the diocese. Good men in the mother country may be quite willing to emigrate to a distant colony, but they require funds to enable them to do this. And, as regards such men as we desire to secure—young men whose ministrations are appreciated in their home parishes—it is not reasonable to ask them to move to the other side of the globe at their own expense. But whether such a request be reasonable or not, we know by experience that it is one which is not responded to—men will not come out at their own cost; and therefore if clergymen are to be obtained from England, they must be helped in the matter of their passage-money. And further, before they give up their engagements at home, they require to be assured of a certain rate of stipend on their arrival here. Into these definite arrangements we had to enter with the clergymen who have come here, and before we could do this it was absolutely necessary that we should have funds in hand to enable us to fulfil the engagements thus entered into. Most persons who will read these pages

will be aware of the great difficulties which had to be overcome before we were enabled to reach the position which we desired.

"But we did reach it at last, and we have thus secured the happy results which I have just described. It would be impossible for me to describe in words the immense difference which the establishment of this fund has made to me in my position as Bishop. When I first arrived here certain vacancies had occurred and were occurring in the diocese, and I used to receive letter after letter containing piteous appeals to me to send clergymen to these vacant parishes, and giving the most touching representations of the forlorn condition of the congregations. But I was powerless; I had no clergymen to send, and I had no prospect of being able to obtain any.

"Happily this state of things was altogether changed when the General Church Fund was established, and when the men engaged for the work began to arrive. I will endeavour to illustrate this change, and first I will refer to what happened in the case of certain towns, important centres of population. Mackay fell vacant by the death of Mr. Douglass, Roma by the resignation of Mr. Warner, Rockhampton by the failure of health and consequent resignation of Mr. Locke. In all these cases—so it happened in the good providence of God, and through the instrumentality of the General Church Fund—I had men immediately at hand, and thus I was able to fill up those important cures without delay, and that in the most thoroughly satisfactory manner. In the two cases of resignation, the new men were actually on the spot ready to take up the work the very hour that the former incumbents left.

"But happy as have been these results to the towns, the beneficial effects which have resulted to certain country districts demand, if possible, still warmer expressions of thankfulness to the Giver of all good. Six country districts have received clergymen, which had never before enjoyed the privilege of having a separate Church of England clergyman assigned to them. (1) Blackall and Tambo; (2) Bundaberg; (3) Helidon and Gatton; (4) certain villages or townships adjacent to Warwick; (5) the Upper Brisbane River; (6) Caboolture. Another district, a very important one which had been vacant for a considerable time, is again supplied with a clergyman, viz.—Leyburn and Yandilla. And from each of these places I receive the most gratifying account of the way in which the men are doing their work. All seven are new men, five from the mother country, one from South Australia, and one, who has been for some years a resident in this colony, was ordained for his present cure.

"It would be impossible to estimate the amount of increased activity and life in Church work which is represented by the mere mention of the above-named facts. In attempting any such estimate we must take into account not only the good which is done to individual souls by the actual ministrations of religion publicly and from house to house; but we must remember also the advantages which arise to these several communities through the efforts which they are induced to make to help themselves. In some instances, it was a matter of uncertainty whether the people of the districts would be able to make up the requisite stipend. But it was absolutely necessary that they should have a clergyman, and therefore we had to say to them, 'Put forth your own efforts, do your best yourselves to raise the stipend, make it manifest that you are really in earnest, and the General Church Fund will not leave you in the lurch.' It was quite natural that the people in the country should be somewhat timid about engaging in an enterprise of such grave importance, and that they should hesitate about taking upon themselves the

serious responsibilities connected therewith. But when they received the encouragement and the assurance of help which we were able to give them, they on their part felt able to go manfully about the work of raising the requisite stipends. And, as a rule, their success in these efforts has exceeded their expectations. Every one who reads the above statement of facts will, I trust, feel constrained to acknowledge that very much has already been accomplished by the General Church Fund."

Bishop Hale next turns to the consideration of what yet remains to be done, and shows that a very great necessity exists for increase of funds. Considerable sums are wanted in the first place to maintain stipends already guaranteed; clergymen's quarters are sadly needed in most of the newly-occupied districts; work altogether new must be undertaken in several parts of the diocese yet unprovided for, and crying out for the ministrations of religion; and the Bishop is particularly anxious to establish a branch of the fund for the superannuation of aged and infirm clergymen, and to make some provision for the widows and orphans of the clergy.

The fund has hitherto been supported mainly, the Bishop states, by the contributions of those with limited and precarious incomes; and he makes a courageous, earnest, and plain-spoken appeal to the wealthy, who, as a class, it appears, stand aloof from the fund. Very much of what Dr. Hale says on this head might well be taken to heart by the richer members of society in England, with reference to the duty of supporting such Societies as the S.P.G. After urging that no man can reckon himself really a Christian who ignores the Christian responsibility of doing good to the utmost of his power with the means wherewith GOD has blessed him, he points out to how great an extent the love of money blinds the eyes of those who yield to it. He says—

"Three hundred years ago there lived a famous confessor, St. Francis de Sales, who was much resorted to by devout persons. He has recorded that penitents came to him confessing sins of every kind and description, *except* covetousness. No one confessed that. Another most remarkable circumstance, which increases greatly the difficulty in dealing with this sin, and which shows its tenacity upon the soul, is the fact that even at the approach of death, persons who have, during the greater portion of their lives, been abject slaves to the love of money, do not seem to be visited with those feelings of remorse which one would expect at such an awful time.

"The money-loving man clings to his money while life remains. Even when he has been for years wholly immersed in the occupation of getting rich, and has been as heedless and reckless of any heavenly crown as Bunyan's man with the muck-rake, he makes no lamentations (provided he has been successful in his great object) over the wrongs which he has done

to God; and he thinks nothing of the neglect and unconcern with which he has treated Him through life. The money which he has accumulated supplies him with the fatal means of cheating himself even to the last. He would like to die with the reputation of a charitable man; and, in making his will, he portions off something for charity. He makes an effort for once, and he names a sum quite beyond the rate of any gift which he has parted with in life. But he does this, not because he feels compassion for any sufferers whom he wishes to relieve, nor because his heart goes with his intended bequest. He does it for a purpose, and he thinks, perhaps, after all that purpose may not be accomplished. He is not easy about it; and, as he tosses wearily on his sick bed, he is troubled in his feverish dreams with the idea that, in a weak moment, he has done a foolish thing. Something has gone from him, and he ought to have kept it. But again he is awake, and he remembers what has taken place. 'No, no,' he says; 'it is not gone; it is mine—it is mine; and as long as I lie here I can think of it all as mine. It shall be mine to the end.' But the end must come. The man dies, and his will is read; and the tidings go from one to the other that he has given so much to charity. Given it! No; he never gave it; it simply dropped from his grasp when his hands could close upon it no longer."

The manner in which the Bishop deals with the excuse of bad times is also singularly appropriate to the condition of our own country at the present time.

"The point I must next touch upon, is the plea of the badness of the times. And, with reference to this plea, I say emphatically that in cases where persons have been affected by the badness of the times in their family arrangements or personal expenditure, so that they have been deprived of any comfort, or have been obliged to forego any healthful recreation to which they had been accustomed; there is then evidence that the ability to spend is not what it was before. But even in such cases the obligation still remains to spend in good works according to the ability. But frequently one hears this plea put forward by persons who, so far as one can discover, are not affected in the least degree as regards the amount which they spend upon themselves. In many instances, persons who plead bad times have been making money so rapidly that hitherto there has been a marked difference almost every year between their position that year and their position the year before. And the difference in their position now, as compared with their first start in life, is immense. What they mean by bad times, is that their onward money-making career has received a check. They find themselves thrown back, it may be, a year, or two years, or three years; but this check has not touched their personal comfort. The necessity for practising any bodily self-denial has never crossed their minds. And then again, if one inquires about the previous habits of these complainers, what is the result? Why almost invariably one finds that, even when times were prosperous with them, when, as the expression is, they were making money hand over hand, they did not then give to God in the least degree according to their ability. God has, so to speak, a long account against them, concerning that which was due to Him. And if it has happened that He not only has checked them in their money-making course, but has even visited them with serious and heavy

losses—what then? He has simply taken from them that which He justly claimed as His own—that which they ought to have given to Him from time to time with willing and grateful hearts. Do not people provoke God to send bad times, when they deal wrongfully with Him in good times, and when in the days of their prosperity they refuse to honour Him with their substance?"

The Report of the Rev. James McCleverly of Drayton, for the quarter ending March 31, gives a general idea of the work of the Society's Missionaries in the diocese:—

"*First Sunday of the month.*—I have Divine service at Drayton, 11 o'clock morning, and in the evening of the same day at Gowry station at 7 o'clock. Gowry is about eleven miles from Drayton. From Gowry I go on Monday morning to a farmer of the name of Stary, and there meet a number of peasants who are living in the scrub, and have Divine service with them at 11 A.M.; and then have about fourteen miles to drive home that evening to Drayton.

"*Second Sunday of the month.*—Have morning service at Drayton, 11 o'clock; then drive about twelve miles to Mr. Dawn's, and have Divine service at 3.30, meeting another people who are settled on the borders of the Gowry station. Have a good congregation here. Visit round the district on Monday, getting home on that evening to Drayton.

"*Third Sunday of the month.*—Service at Drayton, 11 o'clock morning, then drive to Eaton Vale station and have Divine service there at 3.30, for the station people. On Monday morning I visit all round the station. Have Scriptural instruction with the children in this private daily school.

"*Fourth Sunday of the month.*—Have Divine service at Drayton, and see my Sunday-school, and give spiritual instruction to the upper classes. The following week I visit the selectors, some sixteen miles out, and have service every night about 7 o'clock in the evening."

His remarks in a letter dated June 30 throw additional light upon the nature of his particular work:—

"At the stations the owners generally make all their working people welcome to come in to service. They willingly throw their houses open to them; but the difficulty is to get them to attend. In many instances men, from long privation of Divine ordinances, have grown indifferent or sceptical, and are often more inclined to mock than to attend, raising objections against masters and superintendents; and were it not that the good people of dear old England send the Gospel after them the colonies would be full of white heathenism. But in other places, where people are deprived of Divine ordinance, they learn to appreciate it. For example, I have lately opened a midday service in Gowry Scrub; and though I can only meet them at 11 A.M. on a working day, yet the last time I met them nineteen working people at that hour came to the service, and seemed very thankful. I can report favourably of our services at Mr. Dawn's; there I often meet forty or fifty persons at our afternoon Sunday services. We indulge the hope of getting a church built here. Indeed we require it any time; but the difficulty is to get the means, the people struggling and very poor; but we hope the Lord will provide."

The new cathedral at Maryborough was consecrated with much rejoicing at the end of August, by the Bishops of Brisbane and North Queensland.

MELBOURNE.

THE GIPPS LAND FOREST—IMPORTANT OPENINGS.

TWO reports are to hand from the Rev. S. Sandiford, which bring our knowledge of the work of his Mission at Bulu-Bulu down to the end of June. The geographical information contained in them increases the interest of the particulars supplied. Mr. Sandiford writes on Lady Day, 1879:—

"When presenting my first report on the Gipps Land Forest District, I may, for the information of the Society, be permitted to enter a little fully into the situation of the country, people, and church. It is difficult to fix where to begin, as so much is now known of the colony and bush life, and yet the real life cannot be pictured, nor can any sketch make the home mind grasp the true state of things. Living is represented either as the roughest, or as abounding in every luxury. In the bush generally, life is extremely hard and rough, but many of the comforts of civilization are not strangers. Perhaps many home readers will ask why should a home Society help a district in the prosperous colony of Victoria? This Mission district which the Bishop of Melbourne has lately given into my charge is unique. No other portion of the colony can be compared with it. It represents Australian life as it existed forty years ago in other parts. Struggling for existence at the present, while for those who struggle on, a rich future laden with every prosperity is in store. And Church work now carried on altogether by outside help will be amply provided for by the inhabitants of the district. At present, numbers of places are asking for services from the Church, and one quarter cannot be given, while a few years hence by God's blessing, churches and parsonages will appear in several townships if only the Church can continue her offices now in the time of necessity. I will try and give a short sketch of the history and position of the place. The land is the third best in the colony, inexhaustible in its fertility. Seven or eight years ago it was a wild desolate district covered with a scrub or jungle, so dense, that to penetrate it was impossible without the aid of the axe, while the forest-tree rises 300 feet, with a diameter often reaching 20 feet. Into such a place the selectors pushed their way and began the work of sweeping away the forest, to be succeeded by crops of all kinds. The capital brought by these pioneers was soon spent in clearing, building homesteads, and fencing. No returns came. The banks were resorted to, and as a consequence, eight out of every ten are trembling in the balance between struggling on for a few more years in poverty, or breaking up. Such is the general state of the selectors or farmers in a

district forty miles by thirty. From such we cannot expect to receive much subscriptions.

"Another difficulty arises from the nature of the roads. After the rains the earth works up into puddles, and the track being shaded by the thick trees and underwood during the winter months never dries. This mud, two feet and at times three feet, studded with roots, stumps, and crab holes, prevents long journeys being made either on Sunday to the various centres, or visiting the people during the week.

"With regard to Church work, I heartily thank God that there is a work to be done, and a great one too. Three clergymen could be employed. Openings for holding services are continually presenting themselves, and the only difficulty is how to service so many places. I hope to be able to report more fully on the work here in my next quarter's report. At present I am organizing services at the various townships, and arranging the conducting of them by laymen licensed by the Bishop. Unfortunately we have not a single church in the district. The nearest approach to one is a building at Bulu-Bulu, the property of the Church, Presbyterian, and Wesleyan — a most unsatisfactory arrangement made in former years. Bulu-Bulu, or Brandy Creek as it is better known by, is my headquarters ; fiom this I work round. I have opened and supplied regularly, services at Dronin, Jendervicke, Moe (twenty-eight miles distant), and take service at Bulu-Bulu. Morning and evening, whenever I can, with the help of lay readers licensed by the Bishop, I hope to hold about thirty services a month, and supply eight or nine places. By next quarter I will be in a better position to report on the established centres. As a rule the people are lax as to the great Church principles, and indeed are very careless in attending services. The Wesleyans holding cottage services encourage the non-attendance at the public services, and nothing but continued Church work will educate the people into a steady Church-going community.

"During the last quarter we had one or two bright days. The Bishop paid us a visit and preached at Bulu-Bulu, and at Dronin, to good congregations, and stirred us all up to greater earnestness.

"On Easter Day we had a really hearty service, or rather services, at Bulu-Bulu. The building was decorated with great taste—flowers, fern tree branches and evergreens, making the timber walls lively and gay, while the altar was adorned with the most exquisite flowers. Morning service at 11 A.M., after which I had a celebration of the Holy Communion. At 3 P.M. I held a school service, during which the Sacrament of Baptism was administered to three infants. Evening service closed the Easter Day.

"Though there is much to discourage in the work here, yet there is much to impel us onward. The future of the place just now looks well, and if the Church can only do her work now in the day of distress and difficulty, in the day of prosperity she will not be forgotten. Through discouragement and difficulties the seed is being sown, which under God will will spring up and bring forth fruit."

On June 24 the hopeful spirit of the foregoing was less prominent; inclement weather and consequent hindrances to work having apparently affected the Missionary's view of matters. Nevertheless he was able to speak with some confidence of a great future in store for the Church in his district, if work of faith be persevered in steadily.

"This quarter ends in winter weather, and in consequence I cannot report the accomplishment of as much work as I hoped to be able to do. But although muddy roads and short days have in a measure curtailed the work of the Mission, yet it is my privilege to report that by God's blessing, progress is being made and fresh work is weekly opening out.

"(1.) Taking a general view of the district, things begin to wear a brighter aspect. Some returns have been received from the late crops. New farmers with capital are daily buying out the old residents, and although poverty still presses upon all, the turn seems to have come, and in hope I look forward.

"(2.) Turning to Church work, the miserable state of the roads makes travelling difficult and in the dark very risky, and seven or eight miles are as much as twenty in another district. As a rule I take two services in different places, and two lay helpers licensed by the Bishop take two other services. The following is the number of services since April 27 advertised, though some few, about four altogether, were not conducted owing to the non-attendance of the congregation, the weather being excessively wet. Twenty-five services at six centres. The sacraments of baptism and the holy communion have been celebrated whenever an opportunity presents itself. These services do not seem much on paper, but the carrying them out is by no means an easy task; nor is it very inspiriting after riding seven or eight miles through rain such as can be seen only in Gipps Land to find no congregation, and to return having done nothing. The last Sunday's work compelled me to walk thirty-two miles, and take a train journey for over forty. I do not put this on paper for the sake of grumbling, but for the purpose of letting your Society know something of the work in the Mission. In summer nothing can be pleasanter. A splendid climate, and all the forest beautiful with everything to please; work is a delight. But as a contrast—riding in a complete suit of oil-skins, with rain coming down, with mud from four inches to two feet deep, with the prospect every moment of turning over horse and rider, can only be experienced to be understood.

"(3.) I may say that encouragement is present in the shape of increase in our centres. During the quarter I have secured a room at Warragul, and since, service has been held. Trafalgar is the other place. In the latter I am compelled to hold the service in a public-house for want of a room. It is a wonderful township. There are three houses, and all hotels, the population all living in selections round. However, I have set in motion a plan which I hope to have the pleasure next quarter of proving a success, and being able to hold service in a room, the property of the Church.

"(4.) When the work to be done is thought of, it is enough to make one downcast, so much to be done and so few to do it, so few to take an interest. But God will not permit His Church to fail here I am confident, and trusting to His Almighty help I will go on and do what I can to build up the Church in these townships, which in time to come will be some of the leading places in the colony."

The report of the Rev. E. W. F. Hartmann is also one of recently undertaken work, and, though not so hopeful in its general character as those of Mr. Sandiford, yet speaks of great openings for the Church, of which we trust she may be able to take advantage. He writes from Bairnsdale, at the end of June—

"I was appointed to this district on the 1st April, and have therefore

not had much time for purely Missionary operations. I think I cannot do better than describe the condition of the district, so far as I have been able to ascertain.

"At Bairnsdale itself—which is a little town of some 1,000 inhabitants, and the capital of the shire of the same name—I found a partially built brick church of indifferent design and in bad repair, and a weather-board parsonage containing in all six rooms in very bad repair, and the parochial fund, upon which so much depends, in debt to the extent of over half a year's stipend—the greater part of which was owing to the late incumbent—and the people in a state of great indifference. I therefore am devoting myself in the main—at least for the present—to what is more strictly parochial work. I have had the most necessary repairs done to the church and parsonage, and have been busy in furnishing the latter, and preparing it for the reception of a mistress, who I hope will prove a worthy helpmeet for me in the work of Christ's Church in my district.

"Subject to Bairnsdale is the reader's district of Omer, where Mr. W. G. Hindley is labouring with, I believe, every success and encouragement. I have requested Mr. Hindley to visit Grant and Dargo on a Missionary tour, with a view to taking steps to planting the Church in both places; which he has also undertaken to do. I hope that in due time the more northerly part of my parochial district will be raised into a separate incumbency with a clergyman in full orders. This would be a great relief to the clergyman at Bairnsdale, as the long journey over the mountains, viz., 70 to Omer, thence 50 to Grant, and thence again 50 back, holding services on the way, entail an absence of a fortnight from headquarters, during which the services must occasionally be stopped, to the great injury of the Church.

"My afternoon services are more of a Missionary character; they are held in four schoolhouses in rotation, from five to fourteen miles distant, named respectively—Wy Yung, Forge Creek, Sarsfield, and Lindenow. The congregations consist mainly of farmers.

"I am besides constantly receiving requests from other districts to 'come over and help them,' but hitherto I have not been able to do much. At a place called Burthere, some ten or twelve miles from Sarsfield, I have lately arranged to hold a service within three months; and for a number of fishermen who have lately taken up their quarters on an island in Lake King, some fourteen miles from here, I am striving to procure a reader, who will besides assist me in spreading the work of the Church in other quarters.

"If I am asked what I consider the prospects to be, I must answer 'Not encouraging.' The work before me is immense, the workers together with me are few; the majority of the well-to-do treat religion as a luxury, and the masses almost ignore it."

PERTH.

APPORTIONMENT OF S.P.G. GRANT—THE ABORIGINES—EDUCATIONAL EFFORTS.

IN the Bishop's Address to the Synod, delivered on the 22nd of July, mention is made of the application of a portion of the 300*l.* per annum granted by the Society to this diocese to the Williams River district, to which Dr. Parry refers as follows—

"I spoke at the opening of the last session also of arrangements which I then hoped shortly to make towards some regular provision for the spiritual wants of the Williams River district to the south, and of the Victoria Plains and Yatheroo district to the north. These arrangements are now completed. I myself visited both these districts towards the close of last year. It has since been arranged, with regard to the latter, that it be considered for the present as attached to the Cure of the clergyman at Newcastle, who shall regularly visit it once a quarter, holding services at the several stations, and occasionally at other times for any special calls of duty; receiving through the Diocesan Church Fund in return for such services, and for expenses of travelling, the sum of 50*l.* annually, raised by contributions from the settlers. Two such quarterly visits have since been paid by the Rev. Mr. Pidcock; whilst the amount contributed from the district has fully met the first two quarters of his stipulated allowance. For the Williams I have been enabled to secure the ministrations of a resident clergyman under the following arrangement. The Rev. Mr. Withers, for the last seventeen years chaplain at Bunbury, has agreed to transfer his services to the Williams River district, as soon as a clergyman can be obtained to take his place at Bunbury. Two reasons decided me on thankfully accepting Mr. Withers' offer to this effect. First, it seemed to me a great advantage that the clergyman first appointed to a district such as the Williams, needing to be organized from the very beginning, and in which the work for some time to come must be of an itinerating character, should be one already well acquainted with the colony and experienced in such itinerating work, rather than a man fresh from England. Secondly, it would, I thought, be more easy to obtain a clergyman from England for an old settled district such as Bunbury than for an altogether new district; more easy, too, to obtain from the settlers of the Bunbury district the contributions necessary to secure a sufficient stipend for a fresh clergyman. Active steps have since been taken to raise in both districts the required amounts, and I hope shortly to hear from my commissary in England that a clergyman such as we require has been found to succeed Mr. Withers at Bunbury."

Another portion goes towards the stipend of a third clergyman in Perth[1] itself, who, besides having charge of Bishop's College, is responsible for Mission services in the back part of the city, where arrangements are in progress for the erection of a new church, and also for ministrations in outlying places.

The Bishop states that in the recently published Report of the Royal Commission appointed to inquire into the condition of the Aborigines of Victoria—

"Comparing the Mission Stations with the Government Stations the Commissioners say emphatically, 'our own observation has shown us that without comparison stations under the Missionaries are most effective. We therefore strongly recommend that all be placed under similar management.' With such information before them the Committee appointed at the last session of the Synod to promote Missionary work among the aboriginal inhabitants, decided to recommend: 1st, That steps should be taken as soon as possible, in accordance with the permission already obtained from the Government, to establish a Church of

[1] The Bishop has been informed that the Society's Regulations do not allow its grants to be spent on capital towns.

England Mission Station on the Reserve recently set apart for the natives on the Murchison River, on a plan similar to that of the Mission Stations in Victoria. 2nd, That the North-west district, where already a good deal has been done on the settlers' stations to bring the natives into habits of regular industry—the number of natives so employed, being estimated in Mr. Watkins' report (See *Mission Field*, 1879, p. 307), at from 2,000 to 2,500—the plan best to be adopted will be that of establishing schools for the children on each of those stations, as well as at Roebourne and Cossack; and that the newly-appointed clergyman be requested to give this matter his special attention on his arrival in the district. Amidst the many other demands that of late have been made on the contributions of our congregations it has seemed to me better to postpone a while any actual steps towards the establishment of a Mission Station on the Murchison River; but I trust that it will not be long now before we see our way to make a commencement of such work. Meanwhile the Rev. Mr. Hayton, having entered on his work in the Roebourne district, has promised to make the matter of schools for native children one of his chief concerns. The Native and Half-caste Home in Perth continues to do its work well. The number of children is twenty-two, and there are four at the small branch institution at the Vasse."

We have a communication from the Bishop himself, dated so late as November 3, 1879, which gives a very satisfactory account of educational progress in his diocese.

"We have made a commencement of our new Cathedral. I hope to send you shortly a photograph of the design. We propose to build first the nave, aisles, and transepts; leaving chancel, tower, chapter-house, and vestries to be added subsequently. Bishop's College is quite full:—ten boys as boarders who (with the head master of the High School's own boarders) receive regular religious instruction before breakfast every morning, and join the class at the High School during the day; and two young men residing there as students, with three others (of whom my own son is one) attending lectures. My newly-started Girls' College, too, is so far a decided success. We have an excellent head teacher from England, and thirty-three girls this term. I purpose shortly asking your special help towards the commencement of some regular Mission work amongst the aborigines in the northern parts of this colony."

AUCKLAND.

THE BISHOP'S APPRECIATION OF THE SOCIETY'S AID—THE OMATA DISTRICT—NEW CHURCHES.

OUR readers will not have forgotten that in June last the Society found it necessary to announce a withdrawal of all grants to New Zealand, with the exception of that to the diocese of Dunedin.

The following letter from Bishop Cowie, dated Auckland, July 22, contains a suggestion well worthy the consideration of supporters of Missions, in connection with that enforced announcement, and a striking testimony to the value of aid given on the Society's principles.

"I quite recognize the necessity felt by the venerable Society for discontinuing annual grants to dioceses like those of New Zealand; but it is to be hoped that some special organization may be instituted in England, for helping to provide the ministrations of clergy to the large numbers of immigrants who come to us, on their first arrival. The assistance that the Society has given this diocese in past years has been most valuable, not only as so much money, but also—and chiefly—as a constant encouragement to our people to help themselves. It will be gratifying to your Committee, and will encourage them to persevere in their work, to be informed that we have fifty clergy at work at the present time, including twelve Maories, and that most of them are maintained, in whole or in part, by the weekly offerings of their congregations.

I see little prospect of being able to take a holiday (after ten years of incessant work), or it would be an additional reason for visiting England, to have an opportunity of telling some of our people at home of the good work done by the S.P.G. in the colonies, where the Society helps the children of the Church by means of the Church's own organization."

The Rev. H. M. Brown has many a long journey to make in his ministrations in the district about Omata. These are more than usually trying at times. He writes—

"The extremely wet weather in winter and spring interfered with my visits to Inglewood. I think, that without boasting, I may say that I encounter such weather as few clergymen would care to encounter. Yet twice I turned back from the road to Inglewood. The third time I went, but there was no congregation. The streets were almost impassable for females."

A visit from the Bishop enabled Mr. Brown, early in last year, to extend the blessings of the Church's offices to unaccustomed places.

"As he held service at Omata on the evening of the 16th of February, and as the congregation at the Henui were mainly attracted to the confirmation held in the town church (only a mile and a half from the Henui church), I was set at liberty to officiate at three places where I much wished to hold service. After the regular service at Muraigi, I held service at Wacongoria at two p.m., at Malectaiwo at four p.m., and at

Warpuhu at seven p.m. At Wacongoria and at Warpuhu no service had ever been held ; I wish that I could officiate in those places more frequently. A Roman Catholic begged me to hold service at Warpuhu, and several Roman Catholics attended."

Mr. Brown's labours, as well as his anxieties, have been increased by the recent threatening attitude of the natives.

"Once in four weeks I hold a short service at nine a.m. with the men of the armed constabulary who have been quartered in a camp at Oahuru since the Maories began their illegal ploughing on confiscated land."

At Waitara the foundation-stone of a church was laid on May 6. The site has been given by the Rev. P. Walsh, the first and present pastor of the Mission, who has also designed the church, which will be of wood with iron roof.

Another new church has been opened in the diocese, concerning which the *Church Gazette* reports :—

"TAUHOA, KAIPARA.—*Opening of a new Church.*—The new church of this district was used for the first time on Trinity Sunday, June 8. After the very rough weather of the previous three weeks it was thought scarcely possible for the Rev. H. D. D. Sparling to travel over the really dangerous track from Warkworth, to open our new church; but, as on former occasions, our devoted clergyman kept his engagement with us in spite of all difficulties—including the crossing of the Korowhero by a bridge only partly above the flood. Notwithstanding the heavy rain that fell about the hour appointed for the opening service, the majority of the settlers were present. None of them, however, were wetter probably than the clergyman, who had had to wade a swollen stream just before entering the church, and to remain with wet feet and legs for the remainder of the day. The first service was held at eleven a.m. The canticles were well chanted by the choir, who had met for practice in the new schoolhouse, under the direction of Mr. Theodore Barnett. The sermon was on 'Contact with holy things,' drawn from a combination of the return of the ark of the covenant and the touching of the hem of the garment. The collection at the offertory amounted to 1*l.* 14*s.* 9*d.* At a meeting held after the service it was agreed that the church should be named the *Church of the Holy Trinity*. In the afternoon the congregation assembled again, in number almost as many as in the morning; though it was near mid-winter, and some of the people had to go home through the bush, by a track that takes nearly two hours to travel. A child was baptized at this service. Mr. Sparling's second sermon was on public worship and common confession of the faith. The offertory collection, 8*s.* 1*d.*, together with that of the morning (amounting to 2*l.* 2*s.* 10*d.*), was devoted to the purchase of such articles of furniture as are necessary for the orderly and becoming celebration of Divine service."

MELANESIA.

NORFOLK AND PITCAIRN ISLANDS—VOYAGE OF THE "SOUTHERN CROSS"—BISHOP SELWYN AT SYDNEY—LETTER FROM THE REV. C. BICE.

THOSE of our readers who were interested in the history and present condition of the inhabitants of Norfolk and Pitcairn Islands, as put before them in the last Australasian number of the *Mission Field* (p. 325, 1879), will welcome the insertion in our present number of two documents in continuation of the narrative. The first is a letter from the aged chaplain of Norfolk Island himself, the Rev. G. H. Nobbs. It is addressed to the Secretary of the S.P.G., and dated Norfolk Island, June 12, 1879. We print it in its entirety:—

"REV. SIR,

"I have just heard of the death of my valued friend, Rev. William Thomas Bullock, and very sincerely proffer condolence to our mutual friends.

"The reverend deceased was the successor of a brother in Christ—Rev. Ernest Hawkins—whose unqualified kindness to myself personally, and to my people, by the interest he took in their welfare, is still borne in mind. The late Secretary also evinced in his correspondence with us, since our removal to this place, much sympathy, in regard to myself as chaplain, and to the community, in various grants of Bibles, Prayer-books, and other publications suited to the beneficial instruction, spiritual and temporal, of our rapidly increasing community, now numbering 370 persons, included in 63 families, and nearly numbering the same in either sex. I am becoming very feeble from age; and my memory fails me in consequence of an operation at the back of my neck for carbuncle two years since. The clergy of the Melanesian College established here give me assistance on Sunday, taking the Afternoon Service, and also at the Holy Communion on the first Sunday of the month. There are more than a hundred communicants, and the average attendance is ninety. There are 108 scholars in the Day-school instructed by two efficient masters, and several pupil-teachers; and in our Sunday-school there are eleven classes—four of the instructors, one lady, Mrs. Colenso, and three clergy, Messrs. Bice, Penny, and Comins, are of the Melanesian Establishment. We have been frequent recipients of most acceptable donations of Bibles, Prayer-books, and other religious and school publications made us by the venerable Society; and would, with diffidence, ask an increase of our obligation in Bibles and Prayer-books for Church Service: other religious and moral books, for family use, would be most acceptable. Mr. Arthur Mills and other gratefully remembered friends will inform you of our antecedents although I am given to understand—but not officially—that the successor of Mr. Bullock is the Rev. H. W. Tucker, whose memoir of the late Bishop Selwyn I have just received from England; if so, you will no doubt have heard somewhat of our unique history. We are at this time in anxiety as to a medical practitioner; our resident, Herbert Duke, M.D., a most excellent man, is in a bad state of health and about to leave us, returning to his friends in England. We have

written to Sir Alfred Stephens upon the subject, but some length of time must elapse before a proper person can be obtained, and I am become too infirm to resume the onerous charge.

"*June* 14.—This evening a merciful deliverance from sudden death was experienced in our midst. Two of our boats, with twelve persons in each, including some of our Mission friends, went to visit the caves and other natural curiosities on the western side of the island. The day was very fine, and the party highly gratified with their excursion, but on their return, and just as they were about to land, a heavy roller capsised one of the boats and injured her badly; twelve persons were in this boat, five of whom were women. Providentially several persons were close at hand, and though it was nearly dark they without hesitation plunged into the boiling surge and rescued the women; and two of the men, who were from injuries received unable to make head against the outset. All were 'brought safe to land,' and we are now praising GOD with heart and voice for so great a deliverance from what may be literally called the jaws of death. Two of the men in this boat are sons of mine, and their wives were with them, the parents of sixteen children. Just in the midst of this fearful dilemma a steamer from Sydney came in, landed a doctor for island service, and proceeded to Fiji. All that I have related did not occupy more than an hour: our people providentially rescued from death, those in a precarious state properly attended to, and the new doctor heartily welcomed. We sorely regret the failing health of Dr. Duke, for he was an excellent man; but we hope that we have obtained an efficient successor. We are expecting Bishop Selwyn here by the end of August. The Missionary vessel *Southern Cross* will be, D.V., in Sydney to receive our excellent friend. And now, reverend Sir, may I ask you to present my humble and grateful respects to the venerable Society for the many benefits conferred on this community during the past twenty-five years?

"Respectfully yours,

"GEORGE H. NOBBS.

"*Chaplain.*"

The other document is an account of a very recent visit to Pitcairn Island, embodied in the report to the Admiralty of Captain F. C. B. Robinson, of H.M.S. *Opal*, who was commissioned to convey to the islanders an organ, a present from the Queen. The organ, being nearly six feet high, was not easily landed through the surf, abounding in sharks, which broke round the island. When landed, Captain Robinson says—

"Owing to the heavy rain the narrow path up the cliffs to Adamstown was so slippery that we found even climbing up it difficult; the sturdy inhabitants, however, thought little of it, for they shouldered the organ and walked it up to the top and to the church-house without once pausing—no light feat, considering the state of the path, and that their village is 210 feet above the sea. The night had closed in before they had got it up, but the full moon which had just risen made the little village almost as light as day. It is difficult to describe the gratitude of the islanders to her Majesty for the present, or their pleasure with the form in which you placed the gift. The whole community assembled to see the organ unpacked and placed in the church-house, and when there their first impulse and act was the spontaneous bursting forth of 'God save the Queen,' and as their sweet voices sang verse after verse of our anthem their earnestness

and depth of feeling spoke more than words can convey their gratitude and loving loyalty to the Queen ; this natural expression of the fulness of their simple hearts was eloquence they were unaware of, and touchingly conveyed thanks which they tried so often and so hard to put into words. They appeared to have feared that in leaving Norfolk Island they might have been thought ungrateful for that gift, and that in having done so they incurred displeasure, and had forfeited their right to be considered as belonging to England ; a present so unexpected from the Queen removed this fear, and intensified a delight too real to be called extravagant.

"The following day all on the island were busily employed in supplying the *Opal* with yams, sweet potatoes, and other vegetables, a ten days' supply of which, together with some fruit, I was glad to be able to get for the ship's company, a partial change in diet much needed, considering the length of the passage from San Francisco to Valparaiso—the distance sailed over being 8,836 miles. The crops had been abundant, and had our stay been longer, they could and would have gladly given us far more than we took, but the double pleasure of supplying our wants and coming off to see the ship limited the amount they could get ready in the short time we remained. The value at which the supplies were rated was three-halfpence per pound, a lesser rate than anywhere else on this station, and, according to their wish, I bartered soap in payment. Certain other Government stores, induced by their urgent necessities, I left with the islanders. Arrowroot continues to be manufactured by the islanders, in the hope that ships passing might like to take it in barter, but as ships generally require fruit and vegetables, they cannot readily dispose of their arrowroot, which is to be regretted, as from its purity and excellent quality, and their industry in making it, it deserves a market.

"Little change has taken place in this small community since your visit in September last year. They all appear in excellent health at present ; their number is ninety-three, three children had been born since then ; one man, an American, named Peter Butler, who had lived among them for about two years, left the island in October last year, leaving a wife and twin babies behind. Although she appears still to hope he may return, others do not consider this probable, particularly as two of the native islanders who left by the same vessel (trading to the Samoan Islands) have come back.

"The islanders appear to dislike, but to be doubtful of their power to prevent, strangers, particularly foreigners, taking up their abode among them ; they say that foreigners do not care to submit to the laws of the island (professing not to consider them English laws), an exemption from control which brings ridicule and reproach on the simple rules which they find sufficient for themselves and cheerfully submit to ; their uneasiness about this, and anxiety to know the status of foreigners who might come, and the authority of the magistrate over them, was very marked. Mr. M'Coy put the case in a very apposite manner in saying, 'If a stranger who may be on the island wishes to marry one of our women, and she also desires it, let them do so ; but surely the man should take his wife away to his own home, and not expect to settle in his wife's, and fill to overflowing the island, none too large for its own people.'

"On the 3rd of July I asked the islanders to visit the *Opal*, and with the exception of three women, who remained to take care of the very youngest babies, I think every soul came ; unfortunately the ground swell at such an exposed anchorage made the *Opal* pitch and roll considerably, and as her disturbing powers are great, I was not surprised to

find that the combined motion produced sea sickness, which soon prostrated the women and children; they appeared, however, to prefer it, and remaining on board to returning to the shore—a fortitude I was glad of, as it enabled some photographs of them to be taken during pauses in their indisposition. As these, the first, I think, taken of them on the island, will be interesting, I append a few to this letter.

"On the *Opal's* destination becoming known at San Francisco, numerous presents were sent on board for the Pitcairn Islanders, who speak most thankfully of the kindness of the people of San Francisco, who, when they get an opportunity, send things they think are most required; they sent some packets of seeds, and I was also able to give the islanders a considerable number of pods of the 'silk cotton plants'—I got them last year at Bara-Bara, when the *Opal* visited the independent islands of the Society group. It is so very much superior to the poor quality of cotton they are trying to cultivate at Pitcairn, and they appeared to prize it so highly, that I hope they will be able to raise it from the seed I left.

"It is unnecessary for me to do more than allude to the simple piety and moral excellence of these charming islanders, whose guilelessness and affectionate hospitality must win on the hearts of all who come in contact with them; it did so with us, and I should be sorry to lose this opportunity of mentioning opinions so much in accord with those of previous visitors. They were in great distress at having nothing they could think worthy to offer for her Majesty's acceptance, and they brought off a model of one of their canoes, which they ventured to hope the Queen would deign to receive from them."

A grandson of the well-known Patriarch of Pitcairn's Island is now preparing for ordination at St. Augustine's, Canterbury.

We extract the following paragraphs from the *Church Gazette* of the diocese for May and June :—

"*Departure of the* SOUTHERN CROSS.—The Mission schooner *Southern Cross* left Auckland for Norfolk Island on Thursday in Holy Week, April 10, having on board as passengers the Rev. J. Palmer and Mrs. Palmer, and Mrs. Bongard, and their children. The vessel was more than usually filled up with stores; the number of island stations which have to be supplied is now so large that, humanly speaking, on this as on other grounds, a larger vessel will ere long be a necessity. Before the Mission party left Auckland, they participated in the early Communion at St. Sepulchre's, which forms the usual service at this church on Maunday Thursday, and which thus assumed for this occasion a valedictory character. Several friends were present. It had been expected that a quiet Easter Sunday would be spent at sea; but stress of weather and the severe sea-sickness of Mrs. Palmer compelled resort to the Bay of Islands for shelter for two or three days; and so, as Mr. Palmer remarked in his letter—'We might as well have spent our Easter Sunday in Auckland.'

"Letters dated April 26 have been received by the schooner *Venture* from Norfolk Island, the head-quarters of the Mission. The *Southern Cross* reached the island on April 19, and left again on the 23rd on her first voyage for the season, taking the Revs. J. Palmer, C. Bice, and A. Penny to the islands, together with a large party of boys and girls. After leaving Mr. Penny at Florida, the vessel will return to the Banks' Islands,

where Mr. Palmer will probably be left, and thence to Norfolk Island, where she is expected early in July. The vessel will then go back to the Banks' group with the Rev. R. B. Comins, and after leaving Mota Island will go over to Sydney for the Bishop, who was to leave England on June 16 and reach Sydney in the first week of August. The *Southern Cross* will probably take with her to Sydney Mr. Duke, the excellent doctor of the Mission, who is obliged to leave the island on account of his health, to the great regret of all. At *St. Barnabas'* all were well on April 26, on which day there were about sixty boys and twenty-two girls in the school. The Rev. R. H. Codrington will probably visit Auckland in the end of the year, on his way to Adelaide.

Bishop Selwyn was at Sydney in August, when, speaking at a great gathering in aid of the Melanesian Mission on the 18th, he said—

"There were now seven white teachers, six native teachers, and thirty-four schools. As to the manner of conducting the Mission, the white men, as far as practicable, visited the different stations and brought as pupils to the head station at Norfolk Island as many natives, to become Missionaries to their own countrymen. That was the leading feature of the Mission. He described the obstacles that had to be overcome—different languages and dialects in different districts, and the natives in a chronic state of war with each other. He also gave many details connected with Missionary work. Trade, he said, was going down to the islands very rapidly, and he, for one, was glad to see it. At present it was carried on by barter, but he hoped soon to see money transactions. A trader went down there to settle and trade, and he liked to encourage such men, and he asked him to introduce no spirits, and to lead a moral life; but he could not work with men who were drunken, and led immoral lives. And yet there were people who said that that was stopping civilization; but it was not stopping civilization; it was stopping the curses of civilization. Let them bring public opinion so to bear that their influence would be by trade that ennobled and elevated, and not by trade that debased. There were many outrages committed on the islands, the causes of which were not known; but one of the most fertile was the wrong done to husbands, who were powerless to obtain redress. The progress to civilization was slow, but it was sure, as many in the islands could testify. With regard to future work, the islands were so unhealthy, and the distances so great, that they would have lost rather than have gained by stationing men permanently on the islands; but he now saw his way to placing the clergy more permanently. An old lady at home had given him a ship, in addition to what they already had, in order that he might have more supervision over the work. Four additional men joined him, and one gentleman who had studied surgery, and some labourers in prospect. He hoped soon to visit the islands more frequently. He asked them to cheer the work with their prayers and blessings, and, God helping them, they would do their best."

The following passages from a letter of the Rev. C. Bice, though written at some distance of time, are well worthy a place in our pages:—

"TAVALA VGLA, OPA, *Sept.* 20, 1878.

"As you will perceive by the heading of this sheet, I am again at my old work, and at my old station at Leper's Island. Thank God! I am

almost perfectly restored to health and strength. The ague has not quite gone out of me, and to-day I feel my hand shaky, and my senses not altogether on the spot. I have just returned from a long and fairly interesting journey, the details of which I must proceed to give you, and this may account for my present unlikeness to my usual self. I started on Tuesday for a village inland about three miles, with a following of four people. As my journey was to be performed on foot, and the paths are very diminutive and unformed, I did not burden myself with an over abundance of personal vanities, or encumber myself with more than the bare necessities of existence for a day or two. Besides the garments I stood in—an ordinary pair of tweed trousers, a Crimean shirt, and straw hat—I took very little else; just as much as I could get into an ordinary satchel. Biscuits, a cake of chocolate, sugar, and other condiments, and a few sticks of tobacco, knives, beads, &c., to pay my way. The village, where we were to spend the night, lies about three miles inland, and the way to it is up rather a steep ascent. It was fearfully hot when we started about noon, and I don't think I was ever more like a 'drowned rat' than when I reached the village of Mr. Gueva, *alias* 'Jin,' *alias*, *alias*, *alias*, *ad lib.* He is by far the most chief-like man on this island, and there is a good deal that is still primitive and interesting about him. His influence extends certainly farther than that of any other person here, and he is looked upon somewhat as a demi-god. He is sun and weather maker; can make or dissipate war at pleasure; has the power of life and death, and other potencies too numerous to mention. He keeps a most extensive establishment, admittedly on his part, of over forty ladies. The highest computation I have heard has raised their number to ninety. His children are very numerous, nineteen sons and more daughters than he could or chose to count. He has twenty-five club-houses under his immediate control and authority, and in case of war can command more forces than any other man. He is naturally looked upon as a potentate, and his last chosen appellation or title, 'Jin na Vanua' (he who has out-topped the whole land) marks his own estimation of himself. He is a very old gentleman, and very amenable to sense and reason. He has forbidden war and fighting, and cannibalism, and other native propensities, which were formerly looked upon as correct and proper. A person of such importance and distinction is worth cultivating, and I have always supposed, if I could make any impression on him personally, I should get at a large body of people through him. I am the first white man, I believe, who has ever done him the honour or satisfaction to sleep at his village, and consequently he was very obsequious in his attentions to me. We reached his village about two o'clock, and the afternoon, with nothing to do but sit and gossip, was long enough. Of course, without falling into the danger of casting pearls before swine, I spoke my message where I could and as I could. How far these desultory stray words have any good effect, or produce anything like lasting impression, remains to be proved. Six o'clock arrived, and I had my tea, consisting of a cup of chocolate and a roasted yam. At seven o'clock, being tired of hearing my own voice, and the time hanging heavily and the conversation flagging, I suggested their singing some of their native songs. I feel sure you will pity me when I tell you that for two long weary hours they went on incessantly, and I, martyr-like, had to sit a victim to my own rashness. The only interruption to the performance was the ceremony of old 'Jin' drinking his kava. There was strict silence kept during this performance, and he signified his having got to the bottom of his bitter cup by the peculiar noise they affect in

these instances. He then retired for the night, and I saw nothing more of him. There was no best bedroom prepared, no jug, basin, or bath, no toilet requisites, no well-aired sheets or cosy-looking bed curtains, but bare cold mother earth, without any attempt at art or adornment. The only shelter afforded us was overhead. When the singing was at length over, as you may expect, I wanted very little inducement to go to sleep. I read my evening psalms, went through my devotions, and blew out my candle, stretched myself on the ground, and, hard and uninviting as the position was, I fell to sleep in spite of the incessant gossip. Towards morning it got very cold, and I couldn't sleep, and longed for fire and comfort. We were all stirring very early, and by six o'clock I had finished my breakfast of hot chocolate and a roast yam. My toilet was not very extensive, and without much attempt at adorning the outward man, I was content to strengthen, as far as possible, the inner. Shortly after this my old friend 'Jin' was ready to start, and preceded by ten of his wives, neither young nor beautiful, but stout-legged and heavy-burdened, they were well-fitted for the purpose for which they were wanted on the journey, viz., to take the place of horses and carry the burdens which the lazy males should shoulder. We led the procession with a following of about thirty, and when we started it was already threatening for rain, and the roads were already wet and unpleasant. Having the sun-maker with us, of course we had to take his word for it that we were to have a fine day. It rained, however, and when it was most palpably evident to every one, as well as to the sun-maker himself, that it would be sunshine, a great ceremony was gone through, and Mr. Jin performed the operation of blowing away the clouds, and sure enough out came the sun. This succeeded very well for a time, but finally it settled into a thorough day's rain, and on we trudged, I mechanically, until about ten o'clock we reached the first village: and I travelled on and on, stopping here and there to say my say and be mauled about, stared at and flattered by the ladies on my height and beauty, the largeness of my feet, and the exquisite fit of my clothes, &c., &c., till ten o'clock. 'Jin' and party had meanwhile stopped short on the way, and when I returned to where I had left them, they had already gone homewards. I ate a hasty dinner, being very wet and dirty, and got ready, after a desultory sort of conversation, for my journey home. The people, after their native custom, would press on me all manner of food, which, at the risk of displeasing them, I had to refuse, as the way was long, and my people were not partial to horse-loads of yams and other food. I was very glad to have made the visit, however, for I saw and made the acquaintance of many people I had long wished to know, and who had only before known me by hearsay. Everywhere I was much admired for my height, and civility, and generosity, and my knowledge of the language of Opa. The custom here is for fathers or mothers to bring their children for the blessing or what not of my touch, and when I put a string of beads around the little things' necks, there was a general exclamation of 'Eh! ratahigi hogo!' (Ah! he is a true chief!) Everywhere food was pressed upon me, and looks of sadness overspread their jolly excited faces when I had to refuse them. I saw a very large population during the day, and had it been but fine weather, I would willingly have spent some days on the road. As it was, it was very unpleasant travelling, and without a change of raiment I daren't spend a night anywhere. Had we stayed, however, another hour, we would not have reached home for some time, for the rain was so heavy as to flood the dry river beds, and in one instance we

had the greatest possible difficulty to cross without danger. We overtook 'Jin' before we had got very far, and we were once more marching in a long connected rank and file. In this order we reached 'Jin's' village, and I and party returned direct to this place, reaching here at sundown between six and seven o'clock, tired, hungry, footsore, wet, and weary. The people here look upon me as a perfect prodigy for having accomplished the distance, something between twenty and thirty miles, and in the time. I shan't do it again in a hurry; in future I shall go by boat, or spend some days on the road. Thank God my work has spread wondrously this year beyond all other years, and never in all my missionary experience have I passed a more pleasant and profitable two months. The people everywhere are most anxious to be taught, and send their children regularly to school. This station I have occupied only this year, and my visits hither in other years have been few and desultory. This season the people volunteered to put me up a house, and succeeded for once in being as good as their word. I am at present occupying a very fair residence, not over clean or wind-proof, but as good as could be expected from entirely native fabrication. I have a very nice and regular school twice a day of thirty very excellent and bright boys, and have always a house full of adult visitors. The good people here are most enthusiastic, and are ready to do exactly as I may choose. I have in this neighbourhood a large and easily worked field of operations, and it is much more central as a chief station than my old one at Walurigi, six miles further down the coast. There also I have a very nice school, and very fair Sunday congregations. Between these two stations I have a third, at a place called Tombaka, and, thank God, I have native teachers at each place. Here a little fellow, who came back from Norfolk Island with me, has got together a nice little school of his friends and relations, and eight youngsters read very fairly well, and have been taught by him the first rudiments of Christianity. He is only about twelve, and is a steady, excellent boy. Two natives at my station at Tombaka have the whole population of adults, and boys and girls and women, to school with them, and quite of their own accord have built themselves a very nice neat school or prayer-house. Never before has my work here looked so cheering, and I pray God His continual blessing may rest upon us.—Yours in all Christian love and brotherhood, CHARLES BICE."

LADIES' ASSOCIATION, S.P.G.

THE Committee of the Ladies' Association were glad to find that at the close of their financial year (November 30th), in addition to a balance in hand, the subscriptions and donations received during the year 1879 amounted to 4,992*l.* The expenditure during the same time was 4,614*l.* The total receipts include 887*l.* a Special Fund entrusted to the Association for the support of 215 Female Scholars in various Mission Schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of Female Teachers. There is an increase of 234*l.* in the receipts over those of the previous year

The Zenana Missions at Bombay, Calcutta, Cawnpore, and Delhi have prospered during the year, the number of pupils under instruction being not less than 1,300. A fifth Zenana Mission has been commenced at Madras under very favourable circumstances. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1,100 girls are being taught in the fifteen schools connected with the Ladies' Association in Roorkee, Burmah, Japan, Madras, Madagascar, and South Africa; and 180 are boarded and educated in S.P.G. Schools at the expense of members of the Association. Three fresh workers have gone forth this year to reinforce the Missions in Burmah, Cawnpore, and Calcutta; and niney-three Teachers, European and Native, are now on the list of the Association. Two hundred and fifty English Working Parties have contributed a large quantity of work and native clothing; and the Association has thus been enabled to despatch forty large and valuable boxes in the course of the year—seventeen to South Africa, the remaining twenty-three to India and other parts.

The insufficiency of the present income of the Ladies' Association to meet the various applications received from abroad, has been a cause of deep regret to the Committee. Two applications on behalf of promising openings for new Zenana Missions, one in North India, the other in the Bombay Diocese, and several for teachers for Native Girls' Schools in South Africa, have been reluctantly declined or postponed. It is therefore to be hoped that all the friends and supporters of the Association will be roused to renewed efforts and exertions, and will also take courage and be thankful for the measure of success already vouchsafed.

ARRIVAL AND DEPARTURES.

The Bishop of Mauritius has arrived in England, and expects to remain about nine months.

Mrs. Wright left for Japan on December 11, Messrs. H. Raynbird and Bywater on December 18th for Calcutta and Borneo respectively, and the Rev. R. M. Johnson on December 23rd for Newfoundland.

The British India Steam Navigation Company's ship *Eldorado*, which sailed on November 29th, with ninety-five passengers on board, and a Lascar crew of about sixty, put into Plymouth Sound on December 6th to repair damages, after a hair-breadth escape from total loss in the Bay of Biscay, where she lay for thirty hours, during the storm on the previous Wednesday and Thursday, in a state of total disablement. Nearly all her crew during the whole time of danger were incapacitated by fear and exhaustion, and, but for the exertions of the passengers, there is little question that she would have gone down just as, fourteen years ago, the steamship *London* perished under very similar circumstances. Among the passengers are Messrs. Boyd and Papworth, who are going to Tanjore. With the exception of one of the Lascars, no lives were lost. The *Eldorado* sailed again on December 11th.

REPORTS RECEIVED.

Reports have been received from the Rev. Dr. Marks of the Diocese of *Rangoon;* Dr. Strachan of *Madras;* W. H. Gomes of *Labuan;* W. Bramley of *Capetown;* C. Taberer of *Grahamstown;* J. C. Hands of *St. Helena;* R. J. French and J. Baptiste of *Mauritius;* W. B. Armstrong of *Fredericton;* G. Ditcham of *New Westminster*, and H. J. Foss and W. B. Wright, Missionaries in *Japan.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, Westminster, on Friday, December 19, 1879, Bishop Piers Claughton in the Chair. There were also present Bishop Perry, C. Raikes, Esq., C.S.I., and T. Turner, Esq., *Vice-Presidents;* Rev. B. Belcher, Ven. Archdeacon Blomfield, Ven. Archdeacon Burney, Rev. B. Compton, Major-Gen. Dalton, C.S.I., Rev. J. W. Festing, Col. Gillilan, Rev. J. F. Moor, jun., Sir B. Robinson, Rev. E. J. Selwyn, Rev. W. J. Stracey, A. Strickland, Esq. (*Treasurer*), Lieut.-Gen. Tremenheere, C.B., Lieut.-Gen. Turner, W. Trotter, Esq., and Rev. R. T. West, *Members of the Standing Committee;* and Revs. H. Adcock, S. Arnott, H. M. Backler, Esq., Revs. H. R. Baker, G. F. Barrow, — Bennett, J. Boodle, Esq., Revs. J. A. Boodle, R. H. N. Brown, T. Copeman, Esq., R. Cust, Esq., Revs. T. Darling, T. W. Downing, J. Duncan, J. J. Elkington, G. H. Fielden, Dr. Finch, General Fookes, Revs. W. C. Fox, C. D. Goldie, O. Gordon, G. Greenwood, Marshall Griffith, Esq., Col. Hardy, Revs. J. W. Horsley, E. Hoskins, W. W. Howard, Dr. A. T. Lee, F. S. May, J. F. Moor, W. Panckridge, A. R. Pennington, E. Pennington, Esq., Rev. H. F. Rackham, H. A. Rickman, Esq., J. W. B. Riddell, Esq., Revs. A. C. Rogers, L. L. Sharpe, E. Shears, G. A. Trevor, R. D. Tyssen, J. H. Worsley, and C. Wyatt-Smith, *Members of the Society.*

1. Read Minutes of last Meeting.

2. A Strickland, Esq., on behalf of the Treasurers, presented the following Statement of the Society's income to the 30th of November :—

Society's Income for 1879.

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Nov., 1879.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	28.640	10.088	4,165	42,893	83.030
II.—APPROPRIATED . .	3.922	269	5.334	9.525	17.435
III.—SPECIAL	26,615	89	1,497	28,201	30,007
TOTALS . .	59.177	10.446	10.996	80.619	130.472

B.—*Comparative Amount of Receipts at the end of November in five consecutive years.*

I.—General	1875.	1876.	1877.	1878.	1879.
1. Subscriptions, &c. . . .	£28,324	£26,827	£27,471	£28,877	£28,640
2. Legacies	7,291	12,012	11,634	13,266	10,088
3. Dividends	4 127	3.915	4,083	4,227	4.165
	39.745	42,754	43,188	46.370	42,893
II.—Appropriated	8,475	8.833	25.540	19,571	9 525
III.—Special	18,789	28,663	22 979	21,670	28 201
Totals	£67,009	£80,250	£91,707	£87,611	£80,619

3. The Secretary announced that the Members of the Standing Committee, who would retire at the February meeting were, *from paucity of attendance*, Lieut.-Col. Childers, Rev. C. T. Procter, and F. Calvert, Esq., Q.C. ; *from seniority*, Lieut.-Gen. Tremenheere, C.B., Ven. Archdeacon Blomfield, and Rev. C. H. Rice. And it was announced that the Standing Committee would propose at the meeting in January, for election in February, Lieut.-Gen. Tremenheere, C.B., Ven. Archdeacon Blomfield, Rev. C. H. Rice, Gen. Nicolls, Rev. W. C. Bromehead, and Major-Gen. Lowry.

4. The Secretary announced that the Members of the Continental Chaplaincies' Committee who would retire at the February Meeting were Rev. F. S. May, J. G. Talbot, Esq., M.P., Lt.-Col. Childers, and Rev. B. Belcher. And it was announced that the Continental Chaplaincies' Committee would propose at the Meeting in January for election in February, Rev. B. Belcher, Rev. Dr. A. T. Lee, Rev. W. F. E. Knollys, and L. M. Rate, Esq.

5. On the recommendation of the Bishops of the respective dioceses, the following appointments were confirmed :—

Rev. F. Green to Maritzburg; Rev. H. E. Carlyon to Ladismith ; Rev. B. Markham to Highflats (Maritzburg) ; Rev. F. Coghlan to Perth (Western Australia) ; Rev. R. M. Johnson to Carbonear (Newfoundland).

And on the recommendation of the Board of Examiners the Rev. H. M. Burrows was accepted for work in the Diocese of Antigua, Mr. C. E. Smith was accepted for Newfoundland, Mr. H. F. Lord for India, Mr. F. H. Fisher for Capetown, and Mr. F. W. A. Strange for Missionary work, his destination being at present unsettled.

6. The Secretary stated that a telegram had been received from Calcutta to the effect that the Government of India wanted immediate possession of Bishop's College, for which they offered two lacs of rupees and either a site in the city, the negotiations for the transfer of which were not yet complete, or, in the event of the site in question not being obtained, a further sum of one lac in lieu of the site. On the recommendation of the Standing Committee it was agreed to accept the terms offered by the Government of India.

7. The Secretary read a letter from the Bishop of Capetown, dated Nov. 4, 1879, in reference to certain statements made by Mr. Colley at Durban in Natal. And notice was given on behalf of the Standing Committee, that the following resolution would be proposed to the Society for adoption in January :—

"Whereas it has been alleged that a person in Holy Orders has recently gone out from England with the intention of acting ministerially under the authority of Dr. Colenso as Bishop within the Colony of Natal, and has publicly made a statement as to the sanction given to such intention :

"The Society hereby solemnly reaffirms the several resolutions by which it ceased to recognise the episcopal authority of Dr. J. W. Colenso, and records its firm determination to uphold and maintain, so far as lies in its power, the sole episcopal authority of Bishop Macrorie within the Colony of Natal, as committed to him by the Church in South Africa."

The Rev. B. Compton gave notice that he would move as an amendment, that the preamble to the Resolution of the Standing Committee be as follows :—

"Whereas at the Annual Meeting of the Society held on February 20, 1863, a letter from His Grace the Archbishop of Canterbury, dated February 9, 1863, was read, in which His Grace stated that, 'having conferred with his episcopal brethren, he had come to the conclusion that in consequence of the recent publications of the Bishop of Natal it became necessary for the S.P.G. to withhold its confidence from him until he shall be cleared from the charges notoriously incurred by him by reason of such publications :'

"And whereas the Society thereupon adopted a resolution expressing its intention of acting upon the advice given by His Grace :

"And whereas in a letter dated February 12, 1866, the Metropolitan of the Church in the Province of Capetown communicated to the Society the following sentence (consequent upon certain proceedings taken by the said Church against Dr. J. W. Colenso) which had been published in the Cathedral Church of Maritzburg on Sunday, January 7, 1866, 'separating the Right Rev. J. W. Colenso from the peace and communion of the Church :'

IN THE NAME OF OUR LORD JESUS CHRIST,

"'WE, Robert, by Divine Permission Metropolitan of the Church in the Province of Capetown, in accordance with the decision of the Bishops of the Province in Synod assembled, do hereby, it being our office and our grief to do so, by the authority of Christ committed unto us, pass upon John William Colenso, D.D., the sentence of the greater excommunication, thereby separating him from the communion of the Church of Christ so long as he shall obstinately and impenitently persist in his heresy and claim to exercise the office of a Bishop within the Province of Capetown.

"'And we do hereby make known to the faithful in Christ that, being thus excluded from all communion with the Church, he is, according to our Lord's command, and in conformity with the provisions of XXXIII. of the Articles of Religion, to be taken of the whole multitude of the faithful as an heathen man and a publican (St. Matt. xviii. 17, 18).

"'Given under our hand and seal this sixteenth day of December in the year of our Lord one thousand eight hundred and sixty-five.'"

"And whereas at the Monthly Meeting of the Society held on March 19, 1869, a letter dated February 2, 1869, was read from the Metropolitan of the Church in the Province of Capetown, informing the Society of the consecration of the Rev. W. K. Macrorie as Bishop in Natal and Zululand, and the Society thereupon passed a resolution recording 'the thankfulness with which it has heard the intelligence of the consecration of Bishop Macrorie :'

"And whereas since the consecration of Bishop Macrorie the Society has entrusted to him, as Bishop in Natal, the administration of the annual grant to its Missionaries within that Colony, and has always required the Missionaries deriving aid from that grant to hold his licence as their Bishop, thus recognizing him as Bishop in Natal in the place of Dr. J. W. Colenso:

"And whereas it has been alleged that a person in Holy Orders has recently gone out from England with the intention of acting ministerially under the authority of Dr. Colenso as Bishop in Natal, in contempt of the excommunication of Dr. Colenso by the Church in the Province of Capetown, and in defiance of the Episcopal authority of Bishop Macrorie in Natal: and has also publicly declared that in so doing he has received the good wishes and encouragement of eminent persons in England, which declaration appears to be not without foundation:

"And whereas the prosperity of the Society's Missions in Natal is seriously imperilled thereby, . . ."

8. On the recommendation of the Standing Committee a grant was voted from the Negus Fund for the purchase of two pamphlets by Bishop Caldwell, viz., *Christianity in India*, and *The Inner Citadel of Religion*, for distribution among the Missionaries in India and elsewhere.

9. Bishop Riley of Mexico addressed the Meeting in reference to his work in Mexico.

10. All the candidates proposed in October were elected into the Corporation.

11. The following were proposed for election in February, 1880:—

Rev. C. F. Maude, Woodham Mortimer, Maldon; Rev. J. Erskine Binney, Summertown, Oxford; Rev. T. Fawalt Burra, Kidlington, Woodstock; Rev. T. C. Stanley, LL.D., Camp, Aldershot; Rev. C. Hill Wallace, 3, Harley Place, Clifton, Bristol; Lieut.-Col. Joicey, Newton Hall, Stochsfield-on-Tyne; Rev. Ed. Haudley, Clipsham, Oakham; Rev. H. Hill, Preston, Weymouth; Rev. C. W. Hatters, Bodle Street Green, Hawkhurst; Rev. J. B. Wilkinson, Lavender Hill, S.W.; Rev. S. B. Burnaby, Hampstead, N.W.; Rev F. J. Holland, 34, Bryanston St., W.; Rev. A. J. A. Drought, St. Paul's, Winchmore Hill, N.; Rev. J. P. Waldo, 23, Kensington Gate, W.; Rev. Wharton B. Smith, 260, Vauxhall Bridge Road, S.W.; Rev. G. H. Herklots, St. Saviour's, Haverstock Hill, N.W.; Rev. G. H. Tidcombe, St. Peter's, Hammersmith; Rev. H. W. P. Richards, Isleworth, S.W.; Rev. J. W. Bennett, St. Paul's, Avenue Road, N.W.; Rev. G. A. M. How, Bromley-by-Bow, E.; Rev. H. G. S. Blunt, St. Andrew's, Holborn, W.C.; Rev. J. J. G. Nash, 52, Upper Bedford Place, W.C.; Rev. D. S. McClean, Norwood, Southall; Rev. Perceval Webb, St. Olave's, Chichester; Colonel Eyre, Rampton Manor, Newark; Rev. E. Cayley, South Leverton, East Retford; Rev. Edgar Smith, All Saints', Highgate; Rev. W. de Foe Baker, Saxilby, Lincoln; Rev. Arthur Ellis, St. Saviour's, Hitchin, Herts; Philip Hughes, Esq., 1, Randolph Gardens, Carlton Road, Kilburn.

THE

MISSION FIELD.

The field is the world. The seed is the Word of God.

FEBRUARY 2, 1880.

CALCUTTA.

THE ASSAM MISSION. — EVANGELISTIC EDUCATION. — ROORKEE. — MUCH SICKNESS.—NEED OF MEDICAL MISSIONARIES.

THE report of greatest interest which has reached us from the Metropolitan see during the last quarter, is that of the Rev. S. Endle, of Tezpore, which gives a general view of the work carried on in Assam. The report bears on its surface evidence of both honesty and discrimination on the part of the writer. He divides his retrospect of the year's labours, ending September 30th, 1879, under three heads—Preaching, Education, and Pastoral Work. Of the former he writes:—

"Out-door preaching from village to village is of necessity confined mainly to the cold season—November to February inclusive. The greater part of these four months were devoted to this work last year, mainly in the Kachari country skirting the Bhutari frontier. This is a work carried on under special difficulties, chiefly of an intellectual character; for the Kacharis are by no means quick in grasping any idea which at all rises above the level of the wants of every-day life. Further, their language differs altogether from that of their Hindoo neighbours, Assamese; which, though partially understood, is seldom sufficiently familiar to the Kachari to enable him to understand definite instruction in spiritual matters in that tongue; whilst their own language, which has never yet been reduced to writing, is well-nigh wholly wanting in terms to express religious truth. With scarcely an exception I found a ready welcome and hearing for the Gospel in all the Kachari villages I visited

last season; whilst not unfrequently the simple people showed their gratitude for the effort made to benefit them in spiritual things by bringing out little presents of rice, plantains, oranges, &c. I cannot say that any conversions to the Faith in Christ can be traced to the influence of preaching in this Mission during the past year; but I am quite certain that this work is not wholly thrown away. It serves to bring the teacher into direct personal intercourse with those whom he comes to teach; it tends to broaden and deepen the common ground between them, to explain away prejudices, and to make the people see that the Missionary comes among them for their good, and not for his *own*. Especially is this the case where the preacher is able by distributing medicines, books, &c., to minister to the physical and intellectual wants of his people; for such unselfish effort, if carried out in a spirit of persevering faithfulness, never fails to do much to counteract and remove that peculiar *suspiciousness* with which the bulk of the people of this country regard the teaching of a foreign creed from foreign lips—a creed, too, identified and bound up in their eyes with a conquering, and therefore unpopular race."

It is, however, to the Educational work that Mr. Endle looks with the greatest hope as the most powerful lever wherewith to raise the people from heathen degradation:—

"It being always understood that this education shall be worthy of the name, *i.e.* that it shall not be confounded with mere *intellectual* culture and development, but shall ever keep in view the elevation of the *whole* man—body, soul, and spirit: and shall aim at furthering this elevation in one particular way, *i.e.* by causing him to understand and value aright his privileges as belonging to a world which Christ lived and died to redeem, and in which redemption we are privileged to invite them to share. The village schools (fourteen in number) have on the whole worked successfully during the past twelve months; though a severe outbreak of cholera last April seriously affected the attendance, and caused one or two schools to be temporarily closed. These schools are now valued by the people; and though the cost of supporting them is defrayed mainly from the Public Treasury, yet all the details involved in their working are under the Missionary's control; and hence he is able to give them a tone and character which makes not only civilising, but Christianising, agencies, and thus to make each school a centre of spiritual and moral, as well as intellectual light, leading the learners to the True Light that enlighteneth every man that cometh into the world."

Under the head of Pastoral Work we read:—

"When I am in Tezpore, morning service in Assamese (a shortened form) is held daily in the station church, the Ante-Communion Service being used on Saints' Days, &c. Holy Communion, as a rule, has been administered on every alternate Sunday in English and Assamese after morning service, and there is also a small Sunday-school, attended by the boys of the Kachari Normal Class. Of late years the Assamese Prayer Book has been regularly used in our public services, and its becoming and reverent ritual is not a little valued by the people, both as a standard of doctrine and a guide of devotion."

Mr. Endle has not neglected the Europeans in the district, and

mentions especially with encouragement and hopefulness visits which, at the Bishop's wish, he has made to neighbouring tea-factories:—

"With scarcely an exception my presence has been gladly welcomed, and Church privileges are, I think, increasingly valued among the tea-planters of this province. In most of the larger factories, too, there will now be found a small knot of native Christians, and opportunity is gladly taken to minister to the spiritual wants of these, whilst formally visiting their employers. It is great matter of thankfulness, too, to be able to record that some of the owners and managers of tea-factories are ready and willing to open schools at their gardens, and in other ways to further the intellectual and spiritual well-being of their labourers."

At the date of Mr. Höppner's last letter from Roorkee (September 30th), fever and other sickness was raging around him. He speaks, however, with much thankful encouragement of recent results of his work. The fourth year of the re-occupation of Roorkee having just ended, he says—

"If we take a retrospective view of this short period, we find that whilst the native Christian congregation of this station four years ago numbered about seventy souls, it now numbers 224. Making allowance for seventy orphan boys, who were partly sent from Cawnpore, and partly have since been added, there still remain eighty-four who have been added partly from conversions from among the heathen, and partly being born in the congregation. So that exclusive even of the orphans, the congregation has been doubled during the last four years.

"During the last twelve months sixty-five souls have been added by Baptism, of whom twenty-four were adults, six infants, and the rest children under the age of twelve years, the greater number orphans. From this it will be seen that we have reason to be thankful, and to take courage for the future. More so as a way has been opened to Hardwar and its neighbourhood, where there are now living altogether forty-four Christians including the children, who, we trust, will prove a good salt to their neighbours."

He has been much cheered and helped by a visit from the Bishop, who found a considerable number of well-prepared candidates for Confirmation. His lordship went to see the Sacred Bathing Ghaut at Hardwar (*vide* p. 469, 1879) upon an elephant; and it is not without a touch of quiet humour that Mr. Höppner tells how "the elephants descended the fifteen or twenty stone steps into the river with the greatest care and precision, to our great astonishment." The orphan boys from Delhi are in all respects doing well, as a whole.

Sickness has been very prevalent at Ranchi also, especially cholera, and has greatly interfered with regular work. The death of one of the most valued native priests, Padri Jakaringah, was

mentioned in our December number. The Rev. F. Bohn, writing at the end of September, pleads thus earnestly for medical help :—

"As it is my special work, when present in Ranchi, to look after the sick people, and to distribute medicine to them, times of severe sickness are rather a heavy burden, as the responsibility is so very great; and I pray and long to see the time coming when a Medical Missionary shall be attached to our staff, to the great blessing, not only of the many sufferers of our thousands of native Christians, but also of the poor benighted heathens; many a heart will thereby be softened, and the way prepared for the preaching of the Holy Gospel."

The Rev. J. C. Whitley, who is the Senior Missionary in Chota Nagpore, has been busy compiling a Hindi Hymnal, which has involved the translation by himself of some suitable for the chief festivals from *Hymns Ancient and Modern*. The collection will be warmly welcomed.

TEN DAYS AT TOUNGOO.

BY THE REV. DR. MARKS, PRINCIPAL OF ST. JOHN'S COLLEGE, RANGOON.

TOUNGOO was the only station in Burma which, during my long residence in the country, I had never visited, and I was very anxious to see it. Under even favourable circumstances the return journey takes about a month to accomplish, and the greater part of the time is spent in a Burman boat—slowly and wearily toiling up the Sittang River. The native doctor, Mr. Melchizedek, who was recently sent from Madras for the Karen Medical Mission, took twenty-five days to get from Rangoon to Toungoo; and a young English lad who has just joined St. John's College as a pupil-teacher took twelve days in the downward passage. As you may imagine, I have not had the time to spare for such a trip. But just as our September holidays were commencing that kind friend to all good works in Burma, J. W. Darwood, Esq., our Rangoon *millionaire*, offered me a passage up and down in his steam launch, and I very gladly availed myself of his kindness. So with a portmanteau and two Burmese boys, Claud Hpo Myine and Moung Shway Utt, I put myself on board the comfortable barge attached to the powerful little launch, at 8 A.M. of Friday the 26th September. Besides our worthy host, my fellow-passengers were a colonel and major of the artillery, joining the Toungoo garrison, the principal medical officer going to inspect the British troops, hospitals, &c. there, and a young

clerk. The tide serving, we steamed down the Rangoon (or Hline) River into the Pegu River, the water being remarkably smooth, and the weather all that we could desire; Mr. Darwood acted as captain, and he had a most willing and capable crew, many of the men having been his servants for years. We got by 4 P.M. into the canal; this has been lately completed by Government to join the Pegu and Sittang Rivers, and to avoid the very dangerous *bore* which, to the height of from six to sixteen feet, had formerly to be encountered. The canal is thirty-five miles long, but we steamed through it very rapidly. The moonlight enabled us to go on till 4 A.M., when we anchored at the northern lock gate. We started again at daylight, and by noon were at SHWAY GYEEN, where we remained for an hour to send off letters and telegrams. The Sittang, which I had never seen before, disappointed me greatly. Though it was in full flood, higher than it has been known for years, it appeared quite an insignificant stream compared with the mighty Irrawaddy with which I am so familiar. The towns and villages on its banks are fewer and smaller. Yet the scenery is very beautiful. We were never out of the view of ranges of mountains. The windings of the Sittang are curious and puzzling. The same hill appeared first in front of us, then behind, then before us again, in most bewildering fashion. I was constantly shown the Toungoo hills, which appeared to dodge about to all points of the compass. Burman boats seemed to be making poor headway. There are no long straight reaches as there are in the Irrawaddy, where sails can be put up and the boats go before the wind with a rapidity greater than that of the excellent Flotilla steamers. We encountered very strong water, and furious eddies, that might have wrought mischief to a less powerful launch, or a less skilful captain. Without the slightest misadventure we arrived safely at Toungoo at noon of Monday the 29th, having taken three days and three hours only in the up journey—perhaps the shortest time known. The day of our arrival was the beginning of the Burmese holidays and the Buddhist Sabbath, and I therefore expected to find the place perfectly quiet. I was agreeably surprised to find coming to meet us two large boats crowded with well-dressed Karen and Burmese youths, some dancing, some rowing the boats over the swift and swollen waters, and others waving aloft large red flags with the letters S.P.G. inscribed on them. On the right or Toungoo bank stood the Rev. T. W. Windley and the Rev. John Kristna with a great lot of boys, whose hurrahs told me how glad they were to see me.

But there was a large white banner carried by two boys with the word "Welcome" in large letters on it, and my guard of honour on landing consisted of about twenty-five S.P.G. schoolboys, mounted on ponies, making a very pretty cavalcade. I was completely taken aback by such a reception—where I had expected to land as a stranger—on this my first visit to Toungoo. I need not tell you how kindly and cordially I was welcomed by my dear colleagues, Windley, Kristna, and Jones. After a few kind words to the boys we drove to the Mission House, where I was informed that the arrangements for my reception at the school would not be complete till the morrow, as I had come sooner than was expected. During the afternoon Mr. Windley took me through the town. Though, of course, in many respects it is like other Burman towns, it has very peculiar characteristics. The foliage is marvellously abundant and luxurious. The modern town of 10,000 people is regular and well laid out, having twenty-nine miles of road, with good bazaars, markets, &c. But the walls and moats marking the lines of the old city show that it must anciently have been one of the largest and most important in the Eastern Peninsula. It has been greatly neglected by the English Government. The fort is in most wretched condition, and would be a snare and a delusion in time of war, and nothing has yet been done towards a railway from Rangoon, though it has been talked of for many years. Toungoo is very healthy—but the difficulties of access to it, and means of leaving it, make it dreaded. We went into the cemetery to see the grave of dear Warren and his wife. It is well kept. The cross tells of the cause they laboured in, and of the Master they served.

Standing over that grave I could not but remember the career of dear Warren. I was walking through the library at St. Augustine's in 1865 with "the Warden," earnestly looking out for men to come out with me, when we came upon Warren, who was doing some carpentering. The Warden whispered "Try *him*." I put my hand on his shoulder and said, "Will you come to Burma?" After a moment's hesitation he said, "Yes." You know the rest. How he came out here, took charge of St. John's College when I went to Mandalay, and then was sent to Toungoo; where he tried to do too much, and was cut off by death just when his troubles seemed to have ceased and he was settling down to his work, beloved by all around him!

The day following I went with Windley, Kristna, and Jones to the

Mission School for boys. It stands a few yards off from the Mission House, but it is in many ways inconveniently situated. The room had been nicely decorated, and the boys were all in their best. One can scarcely see a prettier picture than a Mission School in Burma on a grand day. The Burmese, Mussulmans, Madrassis, Karens, Chinese, Hindoos, all in their beautiful national costumes, comprise a scene not to be met with elsewhere. The colours are of the brightest, and the materials of the richest, but a minute description of them would tire you and me. The Rev. John Kristna is the Principal. Let me tell you his history. In 1861 a bright intelligent high-caste Hindoo Madrassi lad, Kristnasawmy, aged about thirteen, was brought to me at our Maulmain S.P.G. School by his father, a Soubadhar or captain in a Madras native regiment. The boy and I soon became great friends, and he spent all his spare time with me. His father being ordered to Madras with the regiment, the lad begged to be allowed to remain in Burma with me. The parents reluctantly consented, only begging of me not to *force* their son to be a Christian. Kristnasawmy went with me to Rangoon in 1864, and was exceedingly useful as teacher and clerk of our own new school (St. John's College). He did excellent service while I was in England in 1865. On my return in 1866, to my exceeding joy, all his difficulties (and they had been many) with regard to Christianity gave way, and I had the great pleasure to baptize him in the Rangoon Town Church, of which I was then minister, in the presence of several of the officers of the garrison, who knew and highly respected his father. He took my Christian name at the font. He continued his useful and laborious work at St. John's, refusing several offers of far more lucrative employment in Government service, until he was sent to be Master of your school at Shengadat. The school he raised to be one of the best of its kind in the province. But when after much hesitation you at length determined to commence a Mission at Toungoo, Mr. John Kristna and his wife Ruth—one of the best pupils of St. Mary's School, S.P.G. (I married them on one of my visits from Mandalay)—were chosen by Mr. Warren as his fellow-workers, and a better selection could not have been made. In the trying times of the Mission at its starting, and after poor Warren's death, Mr. Kristna acted nobly. Assailed by the Baptist faction with most unworthy virulence, he came out thoroughly well from the contest, securing the respect and esteem of all with whom he has

to do. The circumstances attending his ordination are too recent to need recapitulation; you know what a capital examination he passed, and how he was selected to read the Gospel, and how well he did it. It made me very happy to hear every one speak so highly of him; Mr. Windley told me constantly how he loves and values him, and the Colonel how officers and men like to hear the "Soubadhar," as they call him, ministering to them in the church. He preaches with fluency and ease in English, Tamil, Telugoo, and Burmese, and has some knowledge of Karen. Yet he is as simple and unaffected as when he was a boy. There is not the least bumptiousness or conceit about him.

There were over one hundred boys in the school, really more than the room could well accommodate. The order and discipline were excellent. The routine was just the same as in our other schools. For two hours I carefully examined the boys in all their lessons, and I was thoroughly pleased. A Burma boy, giving in his own words in English the story of the Prodigal Son, said—that the citizen sent him into the jungle to feed sheep, and that he wanted to eat the broken rice! (Sheep except as imported are unknown, and broken rice is the food of fowls and cattle.) But the result of the examination showed how carefully and thoroughly the boys had been taught. I told them in Burmese that I was very proud of them, and that as their teachers were my sons I must call them my grandchildren—whereat they were greatly amused. I went to see the Orphanage which Mr. Windley is starting. It is an institution greatly needed, and I trust it will succeed. But it is an arduous undertaking, as experience has painfully taught me. The boys were dismissed for their fortnight's holiday, and in breaking up they cheered as lustily as English boys do.

In the afternoon we went to see the Government School, a few yards from your Mission Institute. It is a beautiful building, erected a few years ago on a charming site, and it cost over 12,000 rupees. It has never succeeded, though it has had certificated English masters, and Government has lavished money upon it. There are now not twenty boys, and each costs 370 rupees a year to the country, while the boys in your school cost under 107 rupees each. The people of Toungoo recently petitioned to have it abolished, but the Government insisted upon their maintaining it; and they cut off half the grant to your school—upon which their own inspector had reported most highly. Government is trying very hard to force secular schools

upon the people; but wherever a Government and a Mission School are together, the former gets the money, the latter the pupils.

The following day we went to see the Roman Catholic Mission under the Very Rev. Father Biffi, an old gentleman who has resided very many years in Toungoo and is greatly respected. The Mission seems to be a strong one, and to be doing a great deal of good in its own way.

I received a large number of visitors, Burmese and Karens, many of whom I had known before.

On Friday I went over the river to see Mr. Windley's Mission among the Karens. The Sittang was, as I have said, very broad, full, and rapid; but I am informed during the dry season there is so little water that the river can easily be crossed on horseback. A few minutes' walk brought us to the new church of St. Paul, which was finished and consecrated last year. It cannot boast of much beauty exteriorly, but the inside is remarkably good. It is one of the best Mission churches that I have ever seen. Much needs to be done to it to complete it, but everything is arranged decently and orderly. I thought that if Mr. Windley's friends at St. George's, Bloomsbury, and elsewhere, could see him in his poor but noble church, they would not allow him long to remain without those things of which he stands now so much in need. Sure I am that help could not be better bestowed.

Were it not that I fear to offend him, I should like to describe the house in which he and Mr. Jones live. You would not then be surprised to hear that they have frequent attacks of fever and seasons of depression.

The school-room is under the house, and I found there nearly 100 Karen boys and girls, most of them dressed in their own peculiar costume. There is as much difference between Karens and Burmans as between Welsh and English. The Karens have sweet voices, and are passionately fond of singing. I examined the children as well as I could by interpretation and in Burmese. They worked sums and wrote from dictation correctly. The first class answered with intelligence the questions that I asked on Psalm cx., which they read in Burmese. When school was dismissed, I went with Mr. Windley to see the boys' houses, dormitories, &c. It has been very justly determined not to build any permanent structures at present, so the houses are merely of bamboo, reached by ladders of the same material—very rude and simple, just like the boys'

homes in the jungles and the hills. Burman boys let loose from school would have betaken themselves to games and noise; the Karens quietly and patiently set to work to husk their rice and do other work for themselves. When I mentioned this difference to Windley, he said, "Theirs is a sad life—hard work to get a scanty living. They never think of play."

I had heard many objections to the Mission and church being on the left bank of the Sittang—away from the civilization of the English settlement, and in the feverish lowlands. Certainly these objections are not ill founded. Both the Missionaries are subject to fever there, and Mr. Jones at the time of my visit had to live in Toungoo to get well of a bad attack. But still I think that Mr. Windley has decided rightly, though he has shown much more thought for the Karens and the work than for himself. As the Mission premises are drained and cultivated they will become less unwholesome; and the Karens *feel* what has been done for them, that they have their church, schools, and pastor on *their* side, without having to cross the river in search of them.

Sunday was a peculiarly happy day to me. At 7 A.M. we had celebration of the Holy Communion in Tamil, for the Madras Christians, the service being in the School Chapel. I was celebrant and preacher, and my dear son in the faith, the Rev. John Kristna, deacon. At 8.30 A.M., at the same place, we had Burmese matins and sermon, Kristna reading prayers and I preaching. We had a very good congregation, five of whom I had baptized years ago. We then crossed the river, and at 11 o'clock had Karen service in St. Paul's. I never enjoyed a service more in my life. There were about 120 Karens of both sexes and all ages in the congregation. The surpliced choir consisted of twenty-four Karen boys, from seven to eighteen years of age. The clergy were Windley, Jones, Kristna, and myself; and two Karen deacons, the Revs. Shway Noo and Martwai. The service was wholly in Karen, but it was fully choral and most sweetly rendered. The service was Tallis, the Psalms were Gregorian, and the hymns "Ancient and Modern" tunes; but all as beautifully sung as one could desire. I preached in Burmese, which was interpreted by Teacher Sheemon into Karen. After tiffin we all recrossed the river for the evening English service. Mr. Windley is weighted with the English chaplain's duties in addition to his own, and Government saves 400 rupees a month by the arrangement. Yet an application for a small grant in aid for the Karen school met with a

flat refusal, on the ground that enough was being done for the Karens under the Baptists and Roman Catholics!

The Cantonment Church is small and plain, without the slightest attempts at ornament either inside or out. It is too small to hold all the garrison at once, so there are parade services morning and evening. The church was well filled. Mr. Windley read the first part of the service, Mr. Jones the second. Mr. Kristna read one lesson, and I read the other, and preached, taking occasion to bespeak help for my brethren in Toungoo in their various works.

On Monday we all went about to fix upon a suitable spot for the permanent Burmese Mission. The present site is in very many respects unsuitable. It is leasehold, and the title is disputed. The Mission House is terribly out of repair, and I doubt if it will outlast the lease without the expenditure of more than it is worth to put it to rights. It adjoins the Baptist compound, and the school-house is away from it. We fixed upon a very eligible site on the ramparts of the old city. It would be near the town, away from other missions, and very healthy. A small sum would have to be expended in buying out a few squatters, and say 1,000*l.* in erecting suitable premises which would serve as mission-house, school, and chapel. It would be money thoroughly well spent. The work is real, by earnest, self-denying men, for the glory of God and the extension of His dear Son's kingdom.

I may not omit to mention with gratitude the most kind hospitality with which I was treated by military and civilian friends during my stay. On the Friday evening I gave a lecture in the theatre of H.M. 89th P.V. Regiment, on "Mandalay;" and what I said was quite new to my audience, which comprised nearly the whole garrison.

I must also tell you that I had the pleasure to baptize two of the children of Andrew Moung Khyoo, the second master of the Government School. He was with me in Maulmain, followed me as school teacher to Mandalay, where, reading with another young man *St. Augustine's Confessions*, he renounced Buddhism and embraced Christianity.

The brother of the Rev. John Kristna, Mr. Ramasawmy, is head master under him. He has hitherto seemed hardened against Christianity, though of high moral character and reputation. But he was my pupil when he was a child, and he came to me as of old of his own accord, and he opened his grief. We prayed and talked

together, and he has asked me to baptize him. His becoming a Christian will, both in his family and in his prospects, be a positive loss; but he is firm and resolved. You may judge how happy and thankful we all feel.

We left in the steam launch at daylight on Wednesday morning. I felt, indeed, sorrow at parting with my dear brethren, with whom during the past ten days I had had such pleasant intercourse, cheering them and being cheered by them. I thanked God with them very heartily for His mercies in allowing us this happy conference, and prayed His blessing upon what we had said and done.

We arrived at Shway Gyeen the same evening, but did not stop, as we were anxious to reach Rangoon. But we were doomed to disappointment. The canal had burst its sides, and all the water had run out, and we were detained half way through, sixty-five miles from Rangoon, for three days, unable to move. On Sunday a little more water got into the canal, and on the evening of that day I found myself again in safety at St. John's College, to hear the news of the departure of the Resident and Mr. Colbeck and party from Mandalay.

THE NAGAR MISSION AND ITS BRANCHES IN 1879.

BY REV. T. WILLIAMS, S.P.G. MISSIONARY AT AHMEDNAGAR, BOMBAY.

The Sungumnair Field.

THIS is the most western of our branches, extending up to the very crest of the Ghauts overlooking the Koukan. From the summit of the giant hill rejoicing in the classical name Hurrischandra, a long length of Koukan with its western sea-border comes into view, with Thana W.S.W. and Bombay S.W. On the north lies mapped out the Nasik Jilha, and on the south a great part of the Poona Jilha, with Poona well in view; while on the east stretches out from one's feet, at the apex of the angle, the Nagar Jilha, ever widening as one goes eastward, but at first wholly comprised in the two valleys of the Moola and Pravara, whose sources themselves lie on opposite sides of this same mountain, and which flow in courses wonderfully parallel, until the former at length joins the latter, which again on its part soon empties the combined waters into the sacred Godavery at Toka. Almost

all our work northern and western is indeed confined to the valleys of these two rivers, so that any one taking a map and tracing them both out, would at once gather what are the limits and the extent of our whole field on those sides.

Rajoor is a large village, the last of any importance in that direction, about ten miles from the crest of the Ghauts, in the district of hill country called the Dâng, which seems to be a name given to a very narrow but long strip of country along the very ridge of the Ghauts, and inhabited chiefly by the Kotis. On arriving amongst them it is at once apparent that in race, in appearance, in clothing, in habits and deportment, they are different from the people living down the valleys eastward, amongst whom our work as yet really lies.

I had visited Sungumnair six years ago, and had stationed there Raghoo, our catechist at present at Vamooree. Mr. Barker removed Raghoo, placing him at the other extremity, at Sevgav, and wholly abandoned the upper part of the Pravara valley. I was glad to find, however, on returning last December, that the field had on this side been somewhat reoccupied. Upon again visiting it in May last, I was able to make arrangements for the complete reoccupation of it, and that right up to Hurrischandra, on whose summit, in company with my wife, I spent three days, in the very height of the hot season; not a little glad to find that, without passing the bounds of our own Mission, there could be reached a sanatorium for the hot weather rivalling Mâtheran and even Mahabaleshwur.

Early in April the Bishop informed me that a Guild in England had offered to send every year 30*l.* for the maintenance of a catechist in the Nagar field, who should be so situated as that his work could be distinctly marked, and who should report direct to the Guild upon the work he did. I at once proposed Sungumnair as the post, and was soon enabled to propose Bâlâjee Râmdâs as the Guild catechist. It offered just the features demanded.

I believe we were equally happy in our choice of the man. Bâlâjee Râmdâs is the nephew of Lukhiman Bâvâ, one of the most conspicuous converts of the late Mr. Ballantyne, the able American Missionary. There is a little tract known to every Marathee Missionary, named after, and giving an account of, this same Lukhiman Bâvâ. Bâlâjee is said to possess, though perhaps in a less degree, the gifts of his uncle. He has a good presence and superior powers.

Bâlâjee is stationed at Sungumnair, where there is also a schoolmaster. There is another schoolmaster at Kokungav, about six miles from Sungumnair, and a Scripture-reader or Upadeshuk has been planted at Akole, the largest town to the west of Sungumnair, and the chief town of the Tâlookâ of the same name. This Tâlookâ with that of Sungumnair comprise the field under Bâlâjee's charge. As yet there are only fifty Christians, young and old, and these include the members of our agents' families.

Sungumnair and Akole are very Brahmanical. It was at the former that six years ago I met, and had an interview with, the famous Yeshwunt Rao Mâmlutdâr, who is believed throughout these parts to be an incarnation of God. Akole is equally full of Brahmans, and, judging from my own late experience, our agents, whether at Sungumnair or Akole, have to call up no little courage to stand in the streets and speak for Christianity. The bigotry is as unabated as if Christianity had never been heard of there, and as if Christians were not to be numbered by hundreds not sixty miles away. Yet I think I can see that a breach will be made before very long. We have not brought our work to bear upon the people yet, as we hope soon to do.

Now, leaving the Sungumnair, and descending eastwards, we enter

The Rahuri Field.

This field was so large as to be unwieldy. We have now severed from it the western portion, which has been assigned to the Sungumnair district, and again on its eastern side a strip has been taken and joined to the Vamooree. It is now therefore more manageable, and is comprised almost wholly in the lower part of the Moola and Pravara valleys. It was here that most of the baptisms took place. For the short portions of the Moola and Pravara valleys, wherein the villages containing our Christians lie, the population is comparatively dense, so that the villages lie very close to each other, so much so, that sometimes one may throw a stone out of one into the other; and as they lie alternately on opposite sides of the river, to go from one to the other means to be incessantly crossing and recrossing the river. No other part of our Mission field depressed me except this. In going from one village to another here, I met in each none but the poorest of the poor, the dirtiest of the dirty. None clamoured for food and clothing like these, none more abject, none more degraded. The dirtiest and most ruinous side of each village

was their habitat. Never was the charge that natives become Christians only for food or clothing so nearly justified, as on the occasion of my visit to these villages. Yet I strove, and still strive, to get a real footing for Christianity amongst them. For nearly every one of them we have a master. He is a standing witness to the religion into which they were baptized. It is true that in many cases few, very few, children attend, and that for the very best of reasons, *i.e.* the fact that these baptized Christians are abjectly poor—nay, absolutely starving—and young and old alike have to go out and scrape together something, whatever they can, for the sake of keeping life within them. What wonder, then, that every other consideration had to give way before the overwhelming one of trying to palliate the hunger with which they were being devoured! What wonder, then, that instead of demanding from me instruction, they begged from me rather bread and cloth!

I do not despair. This monsoon has been most favourable, so that the late and present scarcity will soon pass away. It is true that already many of our poor Christians have died of starvation, and many will yet die, even after the scarcity has ceased, simply owing to the very exhausted state to which they have been reduced, and which better times will fail to renovate for them; but I repeat that masters have been supplied them, and care has been taken not to aggravate their disappointment, but rather to soothe and encourage them. Since my arrival there have been hardly any baptisms in this field. It is not that I have refused to baptize; but every agent has been told that none are to be presented for baptism excepting after due preparation, and this has done much undoubtedly to check the number of candidates. Besides, we feel that to add, without weighty reason, to the number of our extremely poor and low-caste members, is to hinder our work amongst the higher castes, and to increase unfairly the heavy expenditure under which our Society at present labours.

In this particular field, then, we seek chiefly to hold our own, and to consolidate rather than to widen our work.

To add to our difficulties, it is in this field that the Roman Catholics are making whatever effort they can to supplant us. In spite of repeated professions to the contrary, they seem to work on the principle that every S.P.G. station is legitimate spoil.

Our agents deserve every commendation for the firm opposition they now give to the insidious working of the Roman Catholic

priests. The best proof of this is the terms in which these priests speak of them, and that in letters to myself. They do not hesitate to use of them words which, to one not behind the scenes, would give the impression that our agents were veritably imps of Satan. But all this simply means that these agents offer a sturdy, and, on the whole, successful, opposition. In spite of all they do—in spite, that is, of giving small coin to children, and the offer of more substantial things to adults—few have gone over to them.

Shantwan, the catechist of this field, has the misfortune not to be appreciated as much as he ought to be; and that almost wholly, it seems to me, owing to the unyielding independence of his character.

Leaving the Rahuri and coming southwards, we enter

The Vamooree Field.

Through this, almost through the centre of it, as also through the centre of the Rahuri field, runs the railway, now finished as far as this field extends, *i.e.* up to the Moola River. It is in the Rahuri that the three bridges—those over the Moola, Pravara, and Godavery—remain to be finished, in order to complete the line up to Manmad, where is its junction with the Bombay and Calcutta line. This field is as yet our central one; and is the only one whose bounds are definitely marked on every side, having the Moola River on the north, the Aurungabad Road on the east, the Manmad Road on the west, and the Nagar Ghauts on the south. The only village outside these limits is Pimpre Gomut, on the south-west, where we have three Christians—two men and a boy. It is not only the best defined field, but is also the most completely worked. There is hardly a village where we have no Christian, and certainly not one where something is not being done.

Raghoo, the catechist in charge, is particularly energetic, and has his work and field well in hand.

There have been baptisms, though sometimes only single ones, at many of the villages, and particularly at Sude-Pimpre and Soaai. It was at the former place that, contrary to my practice, I baptized a man without his having made the usual preparation. But circumstances alter cases. This man had been examined with the others, and not having given satisfaction, was told that his baptism could not then take place. I had got the others in a row, and had gone so far in the service as to have begun to actually baptize, when

Punjâ pressed forward, and kneeling down a little ahead of me, declared I must baptize him. His earnest tone and look and decided action betokened sincerity. I felt I should not be wrong in baptizing him there and then, notwithstanding his deficient preparation. I did, and have had no occasion since to regret it.

The schools in this district are well looked after, and consequently they give much more satisfaction than do those of the others. This character unfortunately applies to the next field; *i.e.*

The Sevgav Field.

This has but three sides well defined by bounds, *i.e.* the north by the Godavery, on the other side of which works the Aurungabad Mission of the C.M.S., led by the energetic and able Parsee convert, Ruttonjee; on the west by the Aurungabad Road, beyond which are our Rahuri and Vamooree Fields; and on the south by the Nagar Ghauts, beyond which is, for some distance, our fifth, the Nagar Field.

On the east there is no limit, and it is on this side only that our Mission can in the future extend. On every side but this we have our well-defined limits, but on this side there is room for extension to an indefinite distance. With the Godavery as our northern border, and the Seena, and afterwards the Mangera, for our southern, there is nothing to hinder us stretching eastwards for many leagues, until at length we reach Hyderabad, the capital of the Nizam's dominions, where we should be stopped by the strong Secunderabad Mission, belonging to our own Society, in the Madras diocese.

I am very anxious for us to work away in this direction, for this great reason, that the work done will be all our own. Up to the limits we have gone as yet, we find the American Missionaries have been before us, with the exception of the little work done by C.M.S. agents on the Sungumnair side. It is consequently to the American Missionaries to whom a large share of our success up to the present will have to be awarded; and it will ever be so until we push on eastwards beyond the points to which we have as yet so far reached. I hope, even this cold weather, to do a little in this direction.

The comparatively unsatisfactory condition of this, the Sevgav Field, is mainly owing to the want of power on the part of the old man Krishnajee, who has had a sort of prescriptive right to be regarded as the catechist in charge. In spite of this, however, we have now put Jankey in charge of it, and made him responsible, confining old

Krishnajee's work to the superintendence of the part between the Godavery and the Peithun Road; while his son, Sukhârâm, has a similar charge over the part between that Road and the Nagar Ghaut.

It is only round the places in this field that there have been baptisms since my arrival, viz. at Geedegar, Dôrchandgav, Akhegav, Pâgore Pimpulgav, Kasari Pimpulgav, and Sevgav. With the other places our work has been simply one of consolidation and the improvement of the agents employed, who, for some strange reason, and with some bright exceptions, have, on the whole, been markedly inferior to those of our other fields, both morally and mentally. The training at Nagar during the monsoon will have benefited none so much as the men here employed.

The great difficulty in the way of extension eastwards in the way I have spoken of, and so ardently desire, because of the genuine nature of the work to be done, it being wholly to be claimed as our own, is the supply of masters. We have not enough for the congregations we have already, and before supplying fresh ones, those already formed must be first provided for. These we shall gradually secure; but by that time the number of agents drawing salaries from the Society will reach a number so formidable as to create a reasonable fear that the Society will not bear a further tax upon its resources. The only course then will be to draw men from old stations, leaving them to provide themselves, or at least maintain, their own agents. As yet this clearly cannot be done, and many years must pass before much can be looked for. Still the "door" is opened, and there are many considerations that urge me to make the attempt. When the need absolutely arises, the means will follow.

Coming now homewards we have left to describe

The Nagar, or Home Field.

It happens that just so much of the country surrounding Ahmednagar as there have been baptisms in, is capable of being for the present clearly defined. On the north are the Nagar Ghauts, on the west the Manmad Road, and on the south and east the Sevgav Road. On the north and west these bounds are permanent; but on the south and east it is not so. This is the side which, in common with the Sevgav east side, opens eastward on a tract where I say nothing has yet been done, and where, therefore, there is no previous claim to hinder us going forwards to any extent. On every other side we are now definitely and permanently shut in.

Within the limits mentioned above, there is the same to be said as of the Vamooree Field, viz., there is not a village where work is not being done, and but very few indeed where we have no Christians. No part stands in need of masters so badly. We have small congregations at Nagapore, Khanki, Agadgav and Jeur, which are of a size to absolutely need a master each; but there are as yet none for them. We shall soon have the two or three Christians, who hail, some from Wudegav, some from Douger-Gun, Mâthnee, and Rânjnee, increasing in number and demanding masters too. Indeed, Jmampur, Vojnee, Pimpulgav, and Ruttudgav, are the only congregations possessing them in this field, with the exception of our Mission compound in Nagar itself. The want of masters is felt in every field, but in none so much as in this.

We supply masters only where there are Christians. Where there are none, and only inquirers, there Scripture-readers, or, as we call them, Upadeshuks, alone are sent; and these, staying there day and night, do not cease their work until the people are prepared for and receive baptism. I imagine this is not the case with any other Mission. In every other one, so far as I know, masters are sent to initiate work, and to teach where there is not a soul as yet Christian. This I deem a mistake. Happily in our Mission matters are so far reversed that we have not masters enough for our Christian congregations, much less enough for a supply where there are no Christians at all.

Home Work during the Monsoon.

Having gone through all our fields, I will now give an account of our work in the last monsoon season, which was almost wholly scholastic. We trust that the benefits that will accrue to the Mission will be marked and lasting.

We began with our Scripture-readers, or Upadeshuks, and after a month's work with them they were sent down, and the masters came up for two months' drill. In the meantime the congregations were without break in the charge of the Leaders, or Karbheries.

I may mention that this is an institution commenced by me eight years ago, and it has been found, in spite of occasional fault-finding, to work excellently, where the men have not been allowed to go to sleep. Every leader is a native of the village where his duties lie. He is, moreover, the most respected, both on account of moral influence and worldly means, among the Christians. His position is

that of the "elder" in apostolic days, who, I imagine, was never an outsider, but as our leaders are, was a native of the place, and the most worthy man amongst the Christians there. Yet our leader is not called upon to do the work of a teacher, whether master or Upadeshuk. His whole duty is summed up in this—that he has to look after the interests of his fellow-villager Christians, as does the people's churchwarden at home. From this point of view all are subordinate to him—even the schoolmaster, and also the Upadeshuk who may happen to be residing there. To him I look to report on the master if he be not doing his duty. To him I look to see that the children attend. To him also I look to provide the master a house, and the children a school. And if it happen, as during this monsoon it has happened, that the master or Upadeshuk be called away, then it is his business to guard his flock, and prevent any of them straying. They have, in fact, proved themselves the wardens of their flocks, especially in opposition to the Roman Catholics. It is of them that Fathers Geron and Martin write so bitterly; and all because the said fathers found that though Upadeshuks and masters were away, yet that there were watchers more true than either master or Upadeshuk. Being natives of the place, there was no temptation to them to stray, as does sometimes a schoolmaster or an Upadeshuk. I know, notwithstanding, that it is an easy thing to abuse the post; and therefore I never lose an opportunity of reminding the leaders what their duties are, and I jealously guard those duties from being infringed, or overridden by master or Upadeshuk, or even catechist.

We had just begun with the Upadeshuks when Mr. Ellis joined us. Mr. King had already done so. We had thus a staff of four Europeans and one catechist, Jankey, and the work was divided accordingly. When the masters came up we called in the help of Shantwan and Raghoo, and also that of Bulwant, our Nagar headmaster; for the Upadeshuks are between twenty and thirty, but the masters between sixty and seventy.

From the first day to the last, with a break of ten days, to be mentioned hereafter, our bungalow has rung with the din of voices in room and verandah from ten till two every day. The first three hours were divided for the Upadeshuks amongst the following subjects:—New Testament, Old Testament, Catechism, Prayer Book, and Liturgy. By Liturgy, as distinct from Prayer Book, we mean the actual *use* of the book, as apart from its study. Mr. King took

this—the *use*—while Mr. Lateward took the *study*. This part of the work was much hindered owing to the want of copies of the Prayer Book. Again and again had we begged for a supply, and that if the complete book could not be supplied, yet that a volume containing the parts most required for use should be provided. It is only now (the last week in September) that this volume has been supplied. Yet for this we are very grateful, and earnestly hope that we shall not be prevented from having the supply doubled.

The fourth hour every day was devoted to preaching. Four Upadeshuks had each a quarter of an hour allowed—ten minutes for him to speak, and five for the rest, with ourselves, to criticise. In no exercise more than this did the ignorance of these agents, for the most part, come out so clearly. The only satisfactory thing about it was this, that words seldom failed, and there was a power of copiously illustrating, from the current books of the Hindoos on the one hand, and from ordinary every-day matters on the other.

As day by day passed there was marked improvement, but particularly in this subject of preaching, which, I need not say, is after all the main thing with men whose specific work it is to preach.

But apart from the direct teaching, there was the discipline of attending twice a day regularly by the clock for morning and evening prayer. There was also the unanimous responding and chanting, as well as singing; and on Sundays and Saints' Days the Holy Communion. From the regular performance of this, universally, intelligently, and heartily joined in, much of gain is to be looked for.

At the end of the month we had an examination, and gave prizes to the most successful. It was just when we were beginning with the instruction of our Upadeshuks that an incident occurred that will, I trust, mark an epoch in the advance of Christianity in at least this part of the country.

Colonel Bates, the commandant of the station, sent us three orphans, promising to pay us 5 rupees per month. These three turned out to be Mangs, one boy and two girls. It was observed at the morning meal that the Mang boy was kept at a distance by our boys, and that no one ate out of the same dish with him. Upon being asked why they made this distinction, they replied that until the boy was baptized and made a Christian like themselves, they could not eat with him. They were remonstrated with, and told they must not repeat this, as there was no caste in Christianity, nor, moreover, *did Christians themselves form a caste*. It however was

repeated. We thereupon called the boys before us one by one, and each was asked whether henceforth he would eat with the Mang boy. At first they one by one refused, and were told to leave the Mission compound and go to their homes. About thirteen were thus dismissed, and amongst them some of our best and most forward boys. How long they would go on, one by one, refusing, we did not know, but we went on dismissing them as often as they refused, and were resolved to empty the school rather than yield on a point so essential to Christianity as this. At length, after the thirteen had been expelled, to our great relief they began to consent, seeing how serious a matter it was. Nor did we eventually lose the others, for they came back after a few days, one by one; and upon consenting to eat with the Mang, and expressing sorrow for what they had done, we re-admitted them. We were very thankful for this result. The bulk of our converts were Mahars, and they have very strong caste prejudices with regard to the castes inferior to them. Some time ago the American Mission had a similar trial, but had to give in. They wished to admit a Mang into their school; but thereupon all the Mahar Christians threatened to leave; and, if I remember, left. Instead of holding out, the American Missionaries yielded, and in consequence their converts are almost all Mahars, and caste feeling is rampant amongst them, doing very serious mischief. The same thing marks the work of the C.M.S. Aurungabad Mission. The large majority of our converts being Mahars is undoubtedly a great obstacle to the admission of higher castes. Christianity has begun to be looked upon as the Mahar religion, and to be wholly appropriated by them. However, we are determined to set our faces against this; and by the step we took in the case of the Mang boy have made a decided advance towards saving Christianity not only from countenancing caste, but also from being regarded as itself a caste, which was a danger not so manifest, perhaps, but many times more fatal.

Having dismissed our Upadeshuks, we set to work to improve our schoolmasters.

To the subjects of the first three hours were added for the masters the Acts of the Apostles and Church history, and also school teaching. While for the fourth hour, for the first of the three classes into which we divided the masters, one day of the week was set apart for each of the following six subjects: English, Euclid, Arithmetic, History, Geography, and Grammar, taken by myself and Shantwan, who had also the subject, "Acts of the Apostles," assigned

to him. The other two classes did a little grammar and arithmetic; and, in addition, were taken in reading in Balbodh and Modi, and also in writing in the same. These were taught by Bulwant, Jankey, and Raghoo, to which latter was also assigned the Church history.

In the case of the masters, again, as time went on, there was evidence of marked improvement, and in no subject so much as in preaching and school teaching.

During the time of the masters' stay we had funerals, baptisms, marriages, and churchings; so that there was nothing wanting to show how all the specifically religious acts of a Christian man ought to be performed.

Nearly every Sunday we have had baptisms. The candidates were brought in from surrounding villages by our agents, after having been prepared by them in the way mentioned above. In this way, there is scarcely a village in the home field, as limited above, but has supplied one or more candidates. On the Sunday, too, our congregation has been very great, consisting not only of our agents, but also of our poor Christians from surrounding villages.

THE ELLORA CAVES, AND THEIR MISSIONARY VALUE.

BY THE REV. T. WILLIAMS.

FOR the few last days of September, in order to give time to the masters to refresh their memories prior to the examination, and also to freshen up ourselves, jaded by the last few months' work, a party of us set off for the caves of Ellora, or Versotâ, as the natives call them.

The caves lie outside our field a couple of days' journey. Aurungabad has to be taken on the way, and there not only did the Mussulman monuments engage our attention, and, I need hardly add, win our admiration, but the work of the C.M.S. Mission, conducted by Mr. Ruttonjee, afforded us not a little interest. Especially was this the case with his church, just opened, which was built by contributions wholly solicited by him, amounting to Rs. 9,500, and is in a style altogether original. It is, I must say, the first attempt within my knowledge to build a church that shall look like one according to our notions, and yet shall have those modifications which this climate absolutely demands, but which are so generally disregarded.

On our way from Aurungabad, where our stay had been rendered very comfortable through the courtesy and kindness of the officers of the Aurungabad mess, and particularly of Colonel Dun, the commandant, we entered and mounted to the top of—which was no easy task—the very ancient fortress of Doulutabad, whose amazing natural strength we shall not soon forget. That evening we arrived at Rozah, a village, part of the crown possessions of the Nizam, and which is just over the caves. We put up in the mosque, which had been given to the officers above mentioned as a sort of sanatorium, and which was most kindly vacated for us by Dr. Eves, of the Hyderabad Contingent, who, with his family, was staying there.

In two days we did the caves, and secured in that time knowledge, by the aid of Fergusson and Burgess, which, I trust, will prove of the highest value for Mission purposes. This knowledge is mainly of use for its chronological testimony. Every one knows what a difficult problem, as yet defying solution, is the determination of Hindoo chronology. The literature of the country has well-nigh up to the present been the only sphere wherein search has been made, and that with comparatively little success, owing to the Brahman writers having, with sinister intent, eliminated from their books, not only the later, but also the earlier—even from the Vedas—every possible trace of the progress of time. That they, in spite of their astuteness, have not wholly succeeded in effecting this, is a matter to be sincerely rejoiced at; but they, notwithstanding, have succeeded far enough to make the task a very, very difficult and lasting one. The caves, however, and especially, as it seems to me, the Ellora ones, supply a guide hitherto too much neglected, but surpassing in value every other, for their testimony is clear and incontrovertible. Not that there is a single date actually engraved upon any part of them; their value does not lie in this, but in supplying us with a *relative* chronology too distinct to be mistaken. They do this in this way.

The style of carving varies throughout the range of caves so clearly that no one can fail to see that some is very ancient and some less so; indeed, so much less so as to be called modern, when speaking of Hindoo styles. Now it is equally clear that the most ancient is Buddhistic, and that consequently the mythology represented in the caves of later style represented a mythology subsequent to Buddhism. But this mythology is first of all that of Saivism, and next it is that of Vaishuarism, and later still it is that of Jainism. The conclusion so far is, that the worship of Siva, and con-

sequently the age of the Purânik literature, which was the outcome of Saivism, is subsequent to Buddhism. In like manner, the worship of Vishnu, and the production of the Purânik literature springing out of that, is also subsequent in a degree to the Saivite worship.

Now from data incontestible, because relying on the testimony of the Greek, Singalese, and Chinese literature, we know when Buddhism sprang up, and when it declined; and we know from the rock inscriptions of Asoka, when and how far it was most prevalent. This shows that the rise of Saivism and Vaishuarism could not be earlier than say the sixth century A.D., and that the Purânas that describe the Avatârs of Siva and the earlier ones of Vishnu must therefore be dated not earlier than the seventh century A.D.

But again, there is no sign whatever in these caves of the worship of Râma and Krishnâ. Scenes out of the Râmâyana and Mahâbhârata are sculptured, it is true, on the outside of one of the rooms in the central temple of the Keilâsa cave, which, be it remembered, is the latest of all. But this is a very different thing from sculpturing Râma and Krishnâ as idols to be worshipped. Of this there is absolutely no indication whatever.

The worship therefore of Râma and Krishnâ must be subsequent to the formation of the latest of these caves; and consequently those interpolations in the Râmâyana and Mahâbhârata describing Râma and Krishnâ as gods, must be subsequent to the same, and be clearly the creation of the fertile brain of the Brahmans in comparatively late times; for one whose judgment has too much to support it to be far wrong, gives the latest cave a date, which brings the time of its formation considerably within the last ten hundred years.

A large share of Hinduism, as it is at present, is wholly occupied with Râma and Krishnâ. These astute concessions of Brahmans, then, to the pressure brought to bear on them by the growing power of the lower castes, can date back no further than just before, or contemporaneously with, the Mohammedan invasion. The real date is probably later still. And the enrolling of Buddha, their arch enemy, among Vishnu's Avatars, was probably the stroke by which they finally reconciled to themselves those that yet remained in the ranks of Buddhism; and this, since Buddha is counted the last actual Avatar of Vishnu, must have been a step taken perhaps within the last six hundred years.

Here, then, we have a chronology for Hinduism which stamps it in its present form as really of comparatively modern origin, and far,

far subsequent to Mohammedanism, the spread of which it had, up to the arrival of the English, pretty well succeeded in stemming.

Were it not for the intercourse with Europe, which every day becomes wider, deeper, and more intimate, we should find the astute Brahmans devising some formula or other—some calculus or other—by which Christianity in its turn would be found reconcilable with modern Hinduism, and capable of being embraced within its all elastic arms, at the same time that Brahmanism would be preserved intact, and Brahmins still dominate in religion and politics.

Happily this cannot be the case. The exclusivism of India is in all respects broken down for ever. Every day, and every fresh wave of knowledge from the West, makes the absorption and assimilation of Christianity more and more impossible.

Already I have made frequent use of the arguments supplied me by the Ellora caves. No opinion is more common, not only with natives, but also with Europeans, than that Hinduism is hoary with age, and dates back beyond historical times. No answer is more common on the part of the natives than that they cannot give up the belief that has descended from father to son for, not hundreds, but thousands, nay, millions of years! The Ellora caves tell the contrary, and show that the religious commotion in Europe led by Luther was not far from being contemporaneous with a religious commotion in India of a similar, but, on the other hand, retrograde, and more decisive character.

JAPAN.

CIVILISATION.—A MOUNTAIN ASCENT.—INTERESTING BAPTISMS AND MARRIAGE.

THE article on the episcopal needs of China and Japan by Admiral Ryder, which appeared in our number for August last, would seem to have met with the approval of the Missionary community in the latter country. The Rev. W. B. Wright, writing from Tokio in October, speaks of it as of great value, though he thinks it right to mention one or two points on which he cannot quite agree with the author's opinions. On the subject of the adoption of western manners by the Japanese generally, he says—

"The great mass of the people are untouched. It is only in the treaty ports that it is true, and perhaps of the official classes elsewhere. Again, the difficulties of the Chinese language seem to be contrasted with the

Japanese language. Perhaps those who know both are the best judges. Two of the C.M.S. Missionaries, Messrs. Warren and Piper, who lived formerly in China, and made remarkable progress in both languages, say the Japanese is much more difficult. The Chinese language is simpler. It is the Chinese characters that are so difficult; but they are also used in Japan. Again, one reading the paper would imagine that no one can go outside the treaty ports, whereas there is an *open space of twenty-five miles* around each of them; and beyond that, any Missionary can go out by applying for a passport. If he goes *without* a passport, he is quietly conducted back. But I assure you that some Missionaries go constantly on Missionary work into the interior by the use of passports."

Cholera and extreme heat have tended to slacken work, and Mr. Wright found leisure in July for an excursion which, considering its interest, he expresses shame at not having made before, during his six years in Japan.

"I mean the ascent of Fujinoyama, or Mount Fuji, the beautiful sugar-loaf mountain which rises 12,500 feet above the sea, just about sixty miles S.W. from Tokio. I had once before got to the foot of it, but was taken ill. This time I had an agreeable companion, Mr. Cooper, a Cantab, and Professor of History in Tokio University. On the evening of the second day after leaving we arrived at Subashiri, a village at the foot of Fuji; and next morning at 6.30 started up with a guide. About a third of the way was through beautiful woods, in which were heaps of wild strawberries. We reached the top, at which is the crater of an extinct volcano, about 3.30 P.M.; but, alas! it had become clouded over, and we could see nothing. However, on the way up we had fine views of the country on one side. We came down in about two hours, but owing to the scoriæ on the side I was quite lamed. When we came to the first village on the way back, the police told us we must go into quarantine for five days. However, I argued with them, and finally they gave way; and after six days' trip we got safely back."

The following are items of especial interest in the narrative of his work:—

"In August Iida and I went out to the Oyama district, where I placed him to work as catechist for the next year. In the central village of Nakatsu I have built a couple of rooms for him to live in, and where I may stay when I go out. I baptized the two men Uchino, who have been working so hard in the villages all about. It being the summer, they proposed I should baptize them in the river; and accordingly at 7 A.M. we went to a nice sandy-bottomed part, where we held the service, and I went in, and baptized them by pouring water on them, they standing up to the waist in the river. This pleased them very much. They said it was like the baptism of Christ Himself, and that in that village they would need no font. They were to have been baptized in April, but had some doubts about the doctrine of the resurrection of the body. At Ono I celebrated the Holy Communion—there were seven communicants. Invitations to preach have come from other villages since, and I hope to go out in a few days. Last month I was fully prepared to go, but owing to the cholera the people wrote to me to put it off for a while. In Tokio I cannot report much change; but I have stationed Shimada and

Yamagata at the two chapels on the west side of Tokio, and they have opened preaching at night as well in two hired rooms. At Ichigaya one interesting man, who is an *employé* of the arsenal, has become a catechumen with his two children.

"Last month at the Chapel of the Ascension, on the 28th, I baptized four men. One of these, an old man named Ohara, was eighty years of age; and for a good while has walked a long distance every Sunday, and answered very intelligently at his examination. He was named Simeon at his baptism. The Divinity school, which Bishop Williams commenced last fall, was resumed this month, and I have been assisting by lecturing on Christian Evidences. The hours are from 9 to 1, five times a week. Three of my helpers are going on with their studies, while helping in the work here as well. Andrew Shimada, to whom the Society has consented to give a title for Holy Orders in due time, was married on the 23rd of last month. It is the first bridal we have had yet. The bride was a pupil of the Mission School of the American Church, and so Mr. Blanchet of that Mission tied the knot in his chapel, assisted by me. A large congregation was gathered to see what was a novel spectacle to them—a Christian marriage.

"The Prayer Book, or at least the public offices, are now in the press, and we are daily hoping to hear of the publication. It will be a great boon to the Christians. At present we only have a few MSS. of the Baptismal and Communion Services. Great preparations are being made for the revision of the treaties with foreign countries; and it is unfortunate that Sir H. Parkes should be summoned home, just when the negotiations are about to begin. The illness of Lady Parkes, however, necessitates this. It is hard to say what the result of this revision will be. Some think the country will be thrown open, but that the Japanese will proclaim the abolition of extra-territoriality, which means, of course, that they can try all foreigners in their courts (at present they can do so when the foreigner is plaintiff). I don't suppose, however, the Powers will agree to this yet.

"Christianity is bound in the end to overturn the opposition against it, but my opinion is that it will neither be faster nor slower in its progress than it always has been. The extravagant expectations entertained some years ago in England and America, however, are doomed to be disappointed. The mass of the people are yet attached to their own sects, but the schools spread over the country will gradually pave the way for the Gospel; and even now the doctrine of a Creator is taught in the school-books."

A MISSIONARY MEETING IN A KITCHEN.

WE gladly give insertion to a portion of a letter kindly addressed to us, which records an occurrence small in itself, but which yet has an interest of its own, and may serve as an example of humble efforts in aid of the Society's great work, to those whose opportunities of usefulness are limited:—

"Staying in a retired country rectory, I was unexpectedly present at the following interesting gathering.

"A Missionary from Japan, who has been obliged from ill-health to

return home, was also a guest in the house. He had preached to the people the Sunday before about the Japanese heathen, and finding they seemed interested, thought the opportunity might be seized for a little meeting, at which he could tell them more, and show some of the idols and books, &c., which he had brought with him.

"The village is small, and there is no school-room, and the only available room was the rectory kitchen. I had never before heard of a Missionary meeting in a kitchen, and was curious to see who would come.

"At the appointed time the room filled; there was a representative from almost every house.

"The meeting was opened with prayer and a hymn. The Missionary first told them about the Japanese religion, showing them some of their pictures and hideous idols, and telling them many curious stories of their superstition and ignorance. He also showed them a Japanese Prayer Book, and the Ten Commandments translated into the same language, and the curious letters seemed to greatly interest the people.

"He is particularly interested in the Bonin Islands, the inhabitants being chiefly descended from sailors dropped from ships of various nations, who have settled on the Islands and married coloured women, and who have lapsed from Christianity, such as it was, to a sad state of ignorance bordering on heathenism.

"He has therefore (with their parents' permission) secured some little boys whom he is having taught and brought up as Christians, in order that they may return and teach their own people. It is thought they will have great influence, as they will speak *Japanese* as well as *English*.

"He also showed some photographs of them; and an old man, after looking at them intently for a few seconds, said to me, 'Ay, but they *must* stand firm!'

"Two old dames shared one pair of glasses, and the taking on and off and passing to and fro was quite unique, when they wanted to look at the things.

"Such a meeting in such a village must have, I think, a twofold interest; it must open the minds of the simple folks to the fact of there being far more in the world than their own quiet homes and market-towns; while the deep earnestness they evinced in the account of the work would, I am sure, be very encouraging to those who are toiling and working in distant lands, could they have witnessed it.

"The meeting was closed with the hymn, 'Sun of my soul,' and after it was given out, the old shepherd rose (he is quite a musician, and a well-known village character), pulled his pipe out of his pocket, offering to play the tune. Very sweet notes he produced, too, and there was something at the same time quaint and touching in the old shepherd leading his fellow-villagers in that beautiful hymn.

"They were dismissed with prayer, and the meeting was over. It was only a gathering of simple Wiltshire people in their rectory kitchen, but who knows how much fruit it may bring forth, how many hearts may have been touched with pity for their fellow-creatures, how many prayers may have been the result, for the heathen and Christian workers?"

It is by no means difficult to recognise the Rev. F. B. Plummer as the Missionary speaker of the occasion.

REPORTS RECEIVED.

Reports have been received from the Rev. F. H. T. Hoppner of the Diocese of *Calcutta;* C. Ah Luk, W. Howell, and W. R. Mesney of *Labuan;* C. L. Atkinson, T. Browning, J. F. Curlewis, F. W. Kewley, and W. J. R. Morris of *Capetown;* W. C. Shaw of *Grahamstown;* S. Adonis, T. Button, E. L. Coakes, and T. W. Green of *St. John's, Pondoland;* W. Greenstock of *Maritzburg;* W. H. R. Bevan and E. W. Stenson of *Bloemfontein;* J. Thorne and H. Sadler of *Pretoria;* G. H. Allnutt, R. R. Eva, and H. Heath of *North Queensland;* W. C. Anderson of *Goulburn;* J. McCleverty of *Brisbane;* J. B. Stair of *Ballarat;* W. Anderson, W. Jones, and T. A. Young of *Montreal;* A. Jamison of *Huron;* G. S. Jarvis, R. Simonds, and W. W. Walker of *Fredericton;* and D. C. Moore and T. Richey of *Nova Scotia.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at the Rooms of the National Society on Friday, January 16th, the Right Hon. and Right Rev. the Bishop of London in the Chair. There were also present the Bishops of Winchester, St. Alban's, Lichfield, and Antigua, Bishops Claughton and Staley, Archdeacons Hessey, Harrison, and Huxtable, Canon Bailey, Canon Gregory, the Master of the Charterhouse, Rev. J. E. Kempe (*Treasurer*), C. Raikes, Esq., C.S.I., T. Turner, Esq., and L. T. Wigram, Esq., *Vice-Presidents;* Archdeacons Blomfield and Burney, Colonel Anderson, Rev. Brymer Belcher, Rev. W. Cadman, Rev. B. Compton, Hon. and Rev. H. Douglas, Colonel Gillilan, Hon. and Rev. A. Legge, Rev. H. V. LeBas, Rev. J. F. Moor, Rev. C. H. Rice, Sir Bryan Robinson, Rev. E. A. Salmon, Lieut.-Gen. Tremenheere, C.B., W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee;* and about 250 other *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Secretary, on behalf of the Standing Committee, proposed for election at the Annual Meeting on February 20th, the following gentlemen as Members of the Standing Committee :—Archdeacon Blomfield, Rev. C. H. Rice, and General Tremenheere, C.B., (who retire from seniority under Bye-Law VI.), and Rev. W. C. Bromehead, General Nicolls, and General Lowry, C.B.

The Rev. J. W. Horsley proposed the Rev. C. D. Goldie as a Member of the Standing Committee.

3. The Secretary, on behalf of the Continental Chaplaincies' Committee, proposed for election at the Annual Meeting the following gentlemen as Members of the Continental Chaplaincies' Committee :—Rev. Brymer Belcher, Rev. Canon Erskine Knollys, Rev. Dr. A. T. Lee, and L. M. Rate, Esq.

The Rev. T. Darling gave notice that at the Annual Meeting he would propose the Rev. F. S. May as a Member of the Continental Chaplaincies' Committee, in the place of L. M. Rate, Esq., who, not being an Incorporated Member, was believed to be ineligible to serve on the Continental Chaplaincies' Committee.

4. On behalf of the Standing Committee the Secretary proposed the following resolution, of which notice was given at the last Meeting :—

"Whereas it has been alleged that a person in Holy Orders has recently gone out from England with the intention of acting ministerially under the authority of

Dr. Colenso as Bishop within the Colony of Natal, and has publicly made a statement as to the sanction given to such intention:

"The Society hereby solemnly reaffirms the several resolutions by which it ceased to recognise the episcopal authority of Dr. J. W. Colenso, and records its firm determination to uphold and maintain, so far as lies in its power, the sole episcopal authority of Bishop Macrorie within the Colony of Natal, as committed to him by the Church in South Africa."

The Rev. B. Maitland moved, and the Rev. Canon Ince seconded, the previous question.

After discussion the Chairman put it to the Meeting that the Resolution of the Standing Committee be not put. On a division the numbers were 128 for, and 130 against, the motion. The motion for the previous question was therefore lost.

The Rev. B. Compton then moved, and the Rev. R. T. West seconded, as an amendment to the preamble of the Resolution proposed by the Standing Committee, the following preamble:—

"Whereas at the Annual Meeting of the Society held on February 20, 1863, a letter from His Grace the Archbishop of Canterbury, dated February 9, 1863, was read, in which His Grace stated that, 'having conferred with his episcopal brethren, he had come to the conclusion that in consequence of the recent publications of the Bishop of Natal it became necessary for the S.P.G. to withhold its confidence from him until he shall be cleared from the charges notoriously incurred by him by reason of such publications:'

"And whereas the Society thereupon adopted a resolution expressing its intention of acting upon the advice given by His Grace:

"And whereas in a letter dated February 12, 1866, the Metropolitan of the Church in the Province of Capetown communicated to the Society the following sentence (consequent upon certain proceedings taken by the said Church against Dr. J. W. Colenso) which had been published in the Cathedral Church of Maritzburg on Sunday, January 7, 1866, 'separating the Right Rev. J. W. Colenso from the peace and communion of the Church:'

"'In the Name of our LORD JESUS CHRIST,

"'WE, Robert, by Divine Permission Metropolitan of the Church in the Province of Capetown, in accordance with the decision of the Bishops of the Province in Synod assembled, do hereby, it being our office and our grief to do so, by the authority of Christ committed unto us, pass upon John William Colenso, D.D., the sentence of the greater excommunication, thereby separating him from the communion of the Church of Christ so long as he shall obstinately and impenitently persist in his heresy and claim to exercise the office of a Bishop within the Province of Capetown.

"'And we do hereby make known to the faithful in Christ that, being thus excluded from all communion with the Church, he is, according to our Lord's command, and in conformity with the provisions of XXXIII. of the Articles of Religion, to be taken of the whole multitude of the faithful as an heathen man and a publican (St. Matt. xviii. 17, 18).

"'Given under our hand and seal this sixteenth day of December in the year of our Lord one thousand eight hundred and sixty-five.'"

"And whereas at the Monthly Meeting of the Society held on March 19, 1869, a letter dated February 2, 1869, was read from the Metropolitan of the Church in the Province of Capetown, informing the Society of the consecration of the Rev. W. K. Macrorie as Bishop in Natal and Zululand, and the Society thereupon passed a resolution recording 'the thankfulness with which it has heard the intelligence of the consecration of Bishop Macrorie:'

"And whereas since the consecration of Bishop Macrorie the Society has entrusted to him, as Bishop in Natal, the administration of the annual grant to its Missionaries within that Colony, and has always required the Missionaries deriving

aid from that grant to hold his licence as their Bishop, thus recognising him as Bishop in Natal in the place of Dr. J. W. Colenso :

"And whereas it has been alleged that a person in Holy Orders has recently gone out from England with the intention of acting ministerially under the authority of Dr. Colenso as Bishop in Natal, in contempt of the excommunication of Dr. Colenso by the Church in the Province of Capetown, and in defiance of the Episcopal authority of Bishop Macrorie in Natal, and has also publicly declared that in so doing he has received the good wishes and encouragement of eminent persons in England ; and the attention of the Society has been called by the Metropolitan of the Church in South Africa to the distress and anxiety thereby caused in his province :

"And whereas the prosperity of the Society's Missions in Natal is seriously imperilled thereby, . . ."

After discussion the amendment was put, and on a division the numbers were 106 for, and 107 against, the amendment. The amendment was therefore lost.

The Resolution, as proposed by the Standing Committee, was then put, and carried without a division.

5. The Secretary announced that the Rev. C. B. Dalton and the Rev. C. W. Edmonstone had retired from the Board of Examiners, and that the Rev. Robinson Thornton, D.D., and the Rev. C. H. Turner, had been appointed in their place by the Archbishops of Canterbury and York and the Bishop of London, with whom, under Bye-Law XIX., the nomination rests. The Board as constituted for the year 1880 consists therefore of the following members :—Rev. Dr. F. Hessey, Rev. Canon Barry, Rev. W. Cadman, Rev. Robinson Thornton, D.D., and Rev. C. H. Turner.

6. The Secretary gave notice on behalf of the Standing Committee that at the February Quarterly Meeting the following alteration would be proposed in Bye-Law X., namely, that instead of the words, "for a period of two years last past," there be substituted the words, "during each of the two years preceding the first of January of the year in which the recommendation shall be made."

7. All the candidates proposed in November were elected into the Corporation.

8. The following were proposed for election in March :—

Charles Frederick Dean, Esq., Carlton Villas, Slough ; Rev. E. Pinwill, Slough ; Rev. T. H. R. Shand, Clayton, Hurstpierpoint ; Rev. F. Amcotts Jarvis, Kettlethorpe, Newark ; John H. Nelson, Esq., 7, Stanhope Gardens, Queen's Gate ; Thomas Dunn, Esq., 1, Princes Gardens, S.W. ; Rev. R. M. Heanley, 19, Delahay Street, Westminster ; Charles Hoare, Esq., 37, Fleet Street ; H. G. Hoare, Esq., 37, Fleet Street ; Rev. G. H. W. Lockhart Ross, Sutton Valence, Staplehurst ; Rev. F. F. Collins, Church Kirk, Rugby ; Rev. W. H. Chambers, St. Anne's, Holloway ; Rev. E. Wanklyn, St. Michael's, Bournemouth ; Rev. C. S. Taylor, St. Thomas', Bristol ; Rev. E. P. Nicholas, Worfield, Bridgnorth ; Rev. J. G. Deed, National Society ; Charles Roff, Tamplin, Esq., Roystons, Ramsden Road, Balham, S.W. ; Rev. Edward Miller, Bucknell, Bicester ; W. F. Green, Esq., 2, Lennard Road, Croydon ; Rev. J. W. H. Carr, All Saints', Middlesborough ; Rev. J. Young Nicholson, Aller, Langport.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MARCH 1, 1880.

"THE BLESSING OF PEACE."

"THE Lord shall give His people the blessing of peace." It is impossible to commence another African number of this magazine without recalling this gracious promise, which is even now being fulfilled to our brethren beyond the sea. Great as are their troubles of many kinds still, the anxiety of ever-impending war is removed, and they are again free from its actual experience. Both they and we, who have by sympathy, and in other ways, shared to some extent their trials, have much cause for rejoicing. That rejoicing should take a certain definite shape.

It should take the form of thankfulness, the grateful recognition of His Hand Who alone has delivered from great peril. Now that the terror is over, the real danger which existed of calamities far beyond any which actually came, must not be forgotten; nor must it be overlooked that our position was at one time such, that nothing save the merciful over-ruling Providence of God can, even by the thoughtless, be credited with our escape.

But thankfulness, if true, finds tangible modes of expression; and ours can hardly fail to show itself in increased interest and earnestness in the great warfare which the Church is waging in those parts with heathenism and sin. This should be our noble revenge for

whatever of loss or alarm we have suffered at the hands of our savage enemies; or if it seem to us that any suspicion of injustice has attached to our own conduct, still more, let this be a recompense to them. Now, more than ever before, should England, as a nation, the colonists throughout South Africa, the Missionary Church, and the Church at home, determine that new and more vigorous efforts shall be made to carry the standard of the Cross into the forests and wilds of that great continent, and to influence more deeply the hearts of our darker neighbours with Christianity. Peace itself is precious, far more than for its own sake, because it is a condition of opportunity, a state in which the minds and hands of men are free to cultivate what is good and holy, to make progress in all that exalts a nation, and benefits the world.

A scheme of the Bishop of Maritzburg for establishing a Mission at Isandhlwana itself will be found mentioned in these pages; and there are other and more ordinary channels through which help may flow, while prayers ascend, towards advancing the Kingdom of the Prince of Peace in those parts which are at present associated in our minds with the worst horrors of war. How much of aid, both human and Divine, is needed by those faithful messengers of the peaceful Gospel, now returning to homes desolated and churches thrown down, which only years of patient, self-denying toil and prayer had raised; to begin once more, in much-tried faith, undertakings of which human nature must be sorely tempted to say, "I have laboured in vain, I have spent my strength for nought and in vain"!

While we pray for those labourers in vineyards laid waste personally, and for the general success of Missionary effort in South Africa, another subject of supplication is of at least equal importance —that the Lord will give His people the blessing of spiritual peace within their own fold, among themselves. In no part of the Church does there seem more need for this than in those very districts in which war has been so lately at the gates. May God add to the outward blessing this internal mercy also. Nor are we without occasion to pray such a prayer for our own Church at home; nay, even for our own Society, through which our scattered efforts are directed towards possessing the earth for Christ. Let us remember to whom the promise is given that such efforts shall be successful. "Blessed are the *meek*, for *they* shall inherit the earth." May that spirit of meekness more wholly possess all Christ's soldiers, which, while the

pledge of victory in their holy war against darkness without, is the source and secret spring of inward unity and concord. "The meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace."

GRAHAMSTOWN.

CHRISTMAS AT HERSCHEL.—SUCCESSFUL LABOUR AT KING WILLIAM'S TOWN AND SEYMOUR.

THE Mission at Herschel continues to be one whose progress it is pleasant to follow, although Mr. Cox writes modestly —"There is no cause for satisfaction, but much for encouragement; indeed, it is rather early to look for results."

The Mission completed the first year of its existence in September last; and Mr. Cox's efforts are now mainly directed:—

"Towards strengthening and increasing the work at places already occupied, by drawing in the natives in their vicinity. The attendance at the 'Home Station' is on the whole satisfactory, and in the case of several, very regular. At times the beer-drinkings, generally fixed for Sunday morning, interfere with our work by drawing away some who would attend. At other times our rough chapel, which as you know was a blacksmith's forge, is so crowded as to be unpleasantly close, and now that summer has come I purpose having the services under the trees.

"The language difficulty is a great one here, Dutch, Kaffir, and Sesuto being spoken within the Mission district. I have only attempted Kaffir services and preaching so far, except once, as that is the most widely spoken, but I hope to be able to arrange for separate services if I can get a Sesuto interpreter. It is probable that the way will be open for placing a school in the midst of some kraals where I preach occasionally, and where the people strongly objected a few months back.

"There are now 102 children on the books in the three schools, which is encouraging considering the people in the neighbourhood, their wildness and degradation. The Tambookie Kaffirs are indeed a hard tribe to deal with, always civil, but with no liking for civilisation. Some of their abodes are difficult of access, their hearts much more so."

There has been some fear that, after the quelling of Moirosi's rebellion, a removal of the natives into other parts of the country might take place. This would break up the Herschel Mission; but Mr. Cox speaks of his readiness to go with the natives wherever they may be moved. In his last letter, dated December 31st, he speaks of the great regularity and attention of the newly-baptized at the services, adding:—

"It is indeed hard for these people to become Christians, for they have to make a vast change in their lives; it may be, give up one or two wives.

"There are several intelligent and well-disposed Kaffirs here, who I feel sure will join the Church in time."

His account of the manner in which Christmas was kept is full of happiness:—

"The children of the out-stations with their teachers, arrived on Christmas-eve. Our little chapel *pro tem.* was decorated for the occasion. On the eve, we had evensong, when it was quite a pleasure to have a few Christians together to join in the Christmas hymns. The children had learnt a Kaffir translation of the hymn, 'O come all ye Faithful,' which they sang to the tune in *Hymns Ancient and Modern.* We had no midnight celebration, as last year, no priest being present.

"On Christmas day more children arrived, and a service was held in the chapel at 10 A.M., when it was so crowded that the heat became very oppressive. By this time a great number of adults had arrived, Tambookies, Basutos, and Fingoes, I should say about 200. A second service was held for these under the trees, when the behaviour of all was most pleasing, and their attention also. At this service, the magistrate of the country where the rebellion has occurred, was present, with some of his family. He expressed himself highly gratified to see such a number of the wild Tambookies present. At this service, before all these people, I baptised two native children. Evensong was again held in the chapel, and then all retired to rest. Next morning, before sunrise, both teachers and children left for their homes."

From both Mr. Gordon of King William's Town, and Mr. Shaw of Seymour, come cheering accounts; although the latter observes with reference to his regular Sunday work, holding services at three places, each twenty miles apart:—

"I am generally very weary; but God is very good to me, and gives me strength for my work. I am generally cheered too by a good congregation."

SOME ACCOUNT OF ST. MATTHEW'S MISSION, KEISKAMA HOEK.

BY THE REV. CHARLES TABERER, MISSIONARY IN CHARGE.

Spiritual Work.

THERE are in all about eleven hundred native Christians belonging to the Mission. Only a very small proportion of these are on the station itself—the majority live at the various kraals, scattered over a tract of country forty by twenty miles in extent. Some of these kraals are what we call permanent out-stations, where a native catechist and schoolmaster resides, and are (although branches of the principal station) centres of work among the heathen in their particular localities. The other kraals are visited occasionally,

and in this manner the whole district is worked. To assist me in carrying out the work, I have a staff of one deacon, nine catechists and schoolmasters, and five unpaid agents or readers. I am glad to be able to say that as far as St. Matthew's is concerned the late rebellion has in no way influenced for evil the spiritual work of the Mission; although the whole district was for a considerable time in a very disturbed state, and the station itself in no little danger from its close proximity to the Perie bush, where the rebels were for some time in great force. As a proof of this, 169 candidates for confirmation have been presented to the Bishop since the close of the contest with the Gaikas under Sandili; fifty others are now being prepared for the rite, and during the past two years no less than 193 native children and adults have been baptized. There are now 350 communicants—165 being the largest attendance at any one communion service during the past year. Our great drawback has been the suffering and want created by the long drought, and almost famine, that prevailed for so long a time. These have prevented my people from paying off the remainder of the debt on the new church opened in 1877, amounting to 442*l.* (total cost of building 1,645*l.*); but I have every hope that with the brighter prospects and hopes for the future that we now have, they will be able very soon to do something towards this very desirable object. At the same time, I am glad to be able to add, that since the foundation-stone of the church was laid about three and a half years ago, my native congregation has raised for various ecclesiastical purposes nearly 1,300*l.*

Mission Schools.

Two hundred and forty children have attended the various schools during the past year; 191 were present at the examination.

Industrial Work.

We have a boarding establishment for native girls under a lady superintendent; forty-eight have been on the books during the past year—thirty-two being the largest number in residence at one time. These girls are taught not only the three R's in school, but all kinds of industrial and household work besides, including sewing, washing, ironing, and cooking; they also do all the cleaning-up of the institution, and of the school-rooms and new church, and are made to fetch firewood, carry water, and work in the gardens whenever such work is required to be done. I am also establishing as speedily as

I can various industries for the benefit of native boys, with the object in view of teaching them regular habits of industry, hoping also at the same time to be eventually able by means of these industries to make the Mission self-supporting, and to extend our influence and spiritual work more and more as time goes on. I have at present three industries in operation—carpentering, tin-smithing, and farming. In the carpenter's shop during the past year work to the value of between 300*l.* and 400*l.* has been executed. It is difficult to estimate exactly the value of the work in this department, as so much is done by way of repairs and additions to the Mission buildings and furniture, and of which no exact account is kept. The following items, however, are included in the total I have given: fifteen church seats, each twelve feet long, to complete the sittings in the new church; fourteen seats, each six feet long, for the English church at Keiskama Hoek; the woodwork of two cottages; the doors and windows for an out-station chapel; the same for a new carpenter's shop that I hope shortly to build; eight school desks, with forms, each ten feet long; twenty-five boxes, eight tables, four cupboards, and a multitude of smaller articles. In this department we have employed one master-man and five apprentices.

The tin-factory has been established four years. It was at first very small, and only gave employment to two or three boys; but during the past year we have employed one head man, two ex-apprentices, and twelve apprentices under indentures. Work has been sold during the twelve months to the value of 801*l.* 16*s.* 5*d.*

Farming.

This industry was commenced about a year ago, and bids fair to prove successful. About 380*l.* has been spent in the purchase of the necessary plant for carrying on operations, including one waggon, twenty-two oxen, ploughs and other implements, and seed of various kinds. From twelve to twenty men and boys are employed as labourers under a superintendent, and produce to the value of about 200*l.* has already been reaped.

It will be seen from this that for the past year the aggregate amount of work done in the three departments represents the sum of about 1,400*l.*

ST. JOHN'S, KAFFRARIA.

GENERAL STATE OF THE DIOCESE.—NEW WORK AT UMTATA.—WELL-DISPOSED CHIEFS.

WRITING from Umtata on the 14th of November, Bishop Callaway gives the following report of progress:—

"The work throughout the diocese is really growing, and matters are becoming more complete and organised. The work might, however, without any difficulty, be trebled, with the requisite workers and funds; indeed Church work to which we have been invited in various parts of the diocese is either left undone or is being taken up by other bodies, because of our inability to undertake it. Indeed it is almost impossible to keep up the work already undertaken, much less to take up new work. Yet every Missionary is striving to extend his work by the use of native agency at off-stations in connection with his own central station. These out-stations are frequently very feeble and inefficient. But though small, they must not be despised: it is working in a right direction, as it is an attempt to make the Church in Kaffraria an institution carried on by the people themselves, and resting upon their own work and exertions. We are doing all we can to increase the efficiency of these native agents by providing a higher education, secular and theological, at this place. Native teachers, by ones or twos, spend a few months with us, and return to their work, stronger, we trust, and wiser. There are many in our school of whom we entertain hopes that they will dedicate themselves to God's work. They are being educated accordingly with the distinct expectation that they will help to form the future native clergy of Kaffraria. The age from 15 to 22 or more is one of extreme temptation, from the wild power of animal passions; and it really is becoming a very serious question, requiring grave consideration, whether as a rule it would not be better to postpone Ordination to Holy Orders until the age of 30.

"The School and College Buildings are begun, and progressing as rapidly as means admit.

"We hope soon to begin buildings for a Girls' School.

"The Hospital System, so many years talked of and worked for, may now be regarded as fairly started. Dr. Craistor is the medical

officer. I began to move in this matter about ten and a half years ago at Springvale. I received about 300*l.* from the kindness of English friends, and about 180*l.* from friends in Natal. This has been carefully husbanded until it has reached 900*l.* It would have been clearly impossible to work a hospital, had it been possible to build anything of real use, with so small a sum as 480*l.*, and the current expenses would have been more than I could have borne. There is every reason now to think that we shall obtain assistance from the Cape Government. We have purchased from the Mission a cottage built for a clergyman, and are using it as a Cottage Hospital. From this will grow a Hospital System, in proportion to the requirements and capabilities of the future."

The Diocesan Secretary, the Rev. E. S. Coakes, in a letter of nearly the same date as the Bishop's, speaks of services recently begun at Umtentu:—

"The place is just over thirty miles from here. Gangelizwe, the chief of the Tembus, lives about three miles further on, and though he does not feel himself at liberty "to believe," he has no objection to his people becoming Christian, and he is extremely anxious that his children should be educated. He speaks of this every time I see him, and promises that there shall be plenty of scholars if the Bishop will only send a teacher. The traders, of whom I can reckon twenty-six, live at considerable distances from Umtentu, but often pass on business. It seems quite a new experience for them to be thought of and cared for in any way, and they seem much gratified with even the little we have been able to do for them. They talk of building a little Church for themselves, and have already raised over 40*l.* for that purpose. A parochial lending library is in course of formation there."

The Rev. T. W. Green at the end of September was in the midst of building operations at Kalinyanga, laying down floors and doing similar work with his own hands to eke out his limited pecuniary store. At the same time the services were being regularly conducted, and genuine Missionary efforts made, with encouraging success. He writes:—

"I have begun to hold service at the chief's (Dalasiles) great kraal. He sent an ox to help the Bishop's College fund. Another chief, his brother, told me to make his kraal my 'home' as regards holding service. But he would not hear of the establishment of a school."

MARITZBURG AND ZULULAND.

PROPOSED MEMORIAL MISSION CHURCH UPON THE FIELD OF ISANDHLWANA.—THE REV. G. SMITH.—ST. FAITH'S, DURBAN.

THE REV. GEORGE SMITH, who has had charge of the parish of Estcourt, Natal, since 1871, and was Acting Chaplain to H.M. Forces at Isandhlwana, Rorke's Drift, and Ulundi, has just arrived in England, and furnishes us with the following particulars, which will doubtless prove interesting to our readers:—

"The field of Isandhlwana forms a portion of the territory formerly belonging to Sirayo, the celebrated Zulu chieftain, and now belonging to the Basuto Chief Hlubi, one of the thirteen Rulers of Zululand.

"Hlubi is the son of the late Basuto Chief Umbunda, whose territory was taken from him by force of arms, by Moshesh, who, without any title to chieftainship, except shrewdness and valour, managed to obtain supremacy, by waging war successfully upon numerous small tribes inhabiting the country now known as British Basutoland.

"Umbunda, driven from his own territory, sought a refuge in the Orange River Free State; but, being ill-treated by the Dutch, he obtained permission from the British Government to bring a portion of his tribe into Natal. He purchased a farm under the Drakensberg Mountains, thirty miles from Estcourt; there, and upon the Government land adjoining, he settled with his people.

"Umbunda died some twelve years ago, and his son Hlubi, then a very young man, succeeded to the chieftainship.

"During the Langalibalele rebellion in 1872, Hlubi and his people were conspicuous for their loyalty, one of his men being amongst the slain at the Bushman's Pass.

"When I accompanied an armed party in search of the bodies of those who were killed, and gave them Christian burial, Hlubi applied to me for a teacher for himself and his people.

"His request was complied with; the Bishop of Maritzburg appointed a catechist, and the Mission was named 'St. Augustine's,' and Hlubi and his people erected a temporary school-church and teachers' residence.

"Hlubi's loyalty was again shown in the Zulu War: Hlubi and every man of his tribe capable of bearing arms came forward; they were present at Isandhlwana and Ulundi, and rendered great assistance as scouts throughout the whole campaign.

"On the settlement of the Zulu country Sir Garnet Wolseley appointed Hlubi to take possession of the district formerly held by the troublesome chief Sirayo. As soon as the decision of the Government was communicated to him, Hlubi at once requested me to secure for him and his people the continuance of the privileges, educational and spiritual, which they had hitherto enjoyed. The promise was given, with the hearty approval of the Bishop of Maritzburg; and Mr. Charles Johnson, who had gained the confidence of chief and people as catechist, agreed to move with them to their new sphere, and continue his work amongst them.

"On December 9th, 1879, the Bishop of Maritzburg, accompanied by the Ven. Archdeacon Usherwood, Mr. Johnson, and myself, visited the fatal field of Isandhlwana for the performance of a twofold duty, viz. to

hold a solemn funeral service upon the spot where so many brave men fell, and to select a site, with the full approval of the chief, upon which to erect a memorial church, which should at once be a monument to the noble dead, and the centre of spiritual life for the Christian natives, and those who may hereafter be gathered into the Church from the tribes around.

"The Bishop and party were met by the British Resident (Mr. W. D. Wheelwright), the Resident Magistrate of the Natal district adjoining (Mr. J. F. Fynn), by the Chief Hlubi, and some fifteen of his principal men, and a number of English and Dutch Residents from the northern parts of Natal. Great care was exercised in the selection of a site for the proposed Mission-church, and a spot was chosen, to the left of the great Isandhlwana Rock, upon the neck, situated just above the spot where so many Natal Volunteers and men of the 24th Regiment fell together, and commanding a view of the Rorke's Drift Hill and Natal. Here the funeral service was read, and the Holy Communion was celebrated: and the site was marked by fixing a handsome iron cross on a wooden pedestal (which had served as an altar), upon a cairn of stones.

"It is proposed to erect upon this spot a small church (if possible, of stone), about forty feet in length by twenty feet in width, with porch, vestry, and bell-turret. It is hoped that the surviving relatives and friends of those who so nobly died at Isandhlwana will provide the various internal and other fittings—the altar, altar-cross, reredos, credence table, lectern, pulpit, font, prayer-desk, harmonium, bell, stained glass for the east and eight other small windows; each and every one of which would be most appropriate as a memorial to the fallen, and an offering to the service of God.

"The church must be surrounded by a rough stone wall, inclosing about an acre of ground; and within the churchyard an excavation should be made, and a small Mausoleum built of stone, some 15 ft. by 10 ft. in dimensions, and rising a few feet above the ground, with an iron roof; in this could be, from time to time, reverently deposited the scattered fragments of frail humanity which necessarily form so sad a feature of every battle-field.

"The Memorial Church might be built for about 900*l.*, and the Mausoleum and inclosing wall for 100*l.*

"But besides the church, if a real work is to be carried on amongst these Basutos and their Zulu neighbours, a school-house and a residence for a clergyman and a catechist, containing sufficient accommodation to enable them to board and lodge children who may be sent from a distance to receive instruction, will be necessary.

"Hlubi has set apart (and handed over, as far as the British Government will permit him to do so) suitable land, also near Isandhlwana, for school purposes, and for the houses and gardens of all who may be attached to the Mission.

"For the school, the house, and other necessary buildings, another 1,000*l.* will be required.

"All offers of Memorial fittings and furniture for the church should be made to the Rev. George Smith, Sunny Side, West End, Aldershot, who will be happy to give every information.

"Subscriptions and offerings for the Memorial Church and Mission ('St. Augustine's, Isandhlwana, Mission,') should be paid to the Treasurers of the Society, at 19, Delahay Street."

[Readers of the foregoing will observe that Mr. Smith is careful to

ISANDHLWANA, ACROSS THE NECK OF THE MOUNTAIN.

say that Hlubi has handed over suitable land "as far as the British Government will allow him to do so." This is a painful but true statement: it means that whereas Heathen Sovereigns, Panda and Cetywayo, gave to the Missionaries and their people sites on which to build churches and schools, the transfer of conquered Zululand to the Crown of Great Britain has led not only to the confiscation of the sites thus given, and for so many years so profitably occupied, but also to the impossibility of any similar grants being made for the future. These are the terms of Sir Garnet Wolseley's proclamation: he sanctions land being appropriated to Missionary use, but only on the condition that possession of it may be at any moment resumed by the chiefs. But the Christian conscience of English people is not likely long to tolerate an edict so unjust, and it is confidently expected that the Home Government will annul the injurious legislation of the High Commissioner. In asking therefore gifts for the erection of the proposed Memorial Church, we are anxious to assure intending donors that no money will be spent in building operations until a title to the land, more assured than the caprice of a native chief, who must be subject to many influences, has been secured.—EDITOR.]

Some further account of Hlubi and his people will be found in the *Mission Field* for June 1879, p. 250. His own tribe consists of Basutos—about 500 in all—and with these will be connected the former Zulu inhabitants, occupying an area of about twenty miles. In a recent letter home Bishop Macrorie, who, since the sad death of the Rev. J. Alington, has been acting as Commissary for the Metropolitan, wrote:—

"Whatever our opinions about the causes of the Zulu war, or our present disappointment at its results, here is a remarkable conjunction of circumstances, that the district containing the graves of so many of our fellow-countrymen should be assigned to a chief who is not only favourable to the establishment of a Mission amongst his people, but has for years shown his desire to be himself instructed by the Church, and to have his followers brought under the influence of Church teaching; and the Missionary who has been with him possesses his confidence, and is ready to settle amongst his tribe. The site must always be memorable in the history of our race, and the grand rock of Isandhlwana, as every one who visits it must remark, is itself an imperishable monument to the brave men who fell on that sad 22nd of January; but there does appear to be a special call to us to raise a true Christian memorial to them on this spot. Isandhlwana is about the centre of the district allotted to Hlubi, and a church erected on the neck of the hill would overlook the battlefield, where the majority of the bodies lie, and at the same time be

within sight of the Ityani hill, which rises behind the house at Rorke's Drift, whose gallant defence the same night was the means, under God's providence, of saving the colony. The exact situation of the residence of the Missionary is not yet decided, nor, indeed, do I think that the chief himself has chosen the site for his own head-quarters; but I cannot but feel that were I in the position of Mr. Alington's successor, I should be disposed to make this part of Zululand my centre for the present at least, or at any rate to endeavour to obtain the services of some one in priest's orders to take the spiritual and ecclesiastical direction of the work, if my head-quarters had to be elsewhere. Mr. Johnson is thoroughly interested and in earnest about the work, and understands the native language and customs well; but of course, as a layman, he stands in need of the superintendence of a priest. The Zulus appear to have accepted the position as a defeated people with the utmost equanimity, and not only expected but wished to be governed now by the great Queen."

In connection with this we may quote a paragraph from the London daily papers of February 5th, which shows that the gallantry of Mr. Smith is not to pass altogether unnoticed by the civil and military authorities:—

"The Queen has been pleased to confer an army chaplaincy on the Rev. George Smith, late incumbent of the parish of Estcourt, in the Colony of Natal. This gentleman, on the day of Isandula, espied from some high ground the Zulu advance on the Buffalo. He hurried to Rorke's Drift to warn the troops, and remained there through the night of the defence. Subsequently he volunteered to bury the bodies of Lieutenants Melville and Coghill, and was present at the battle of Ulundi. His gallant conduct in a previous Kaffir war had drawn attention to him."

Anything which breaks Mr. Smith's connection with the Society, now of nine years' standing, will be deeply regretted by its members, at the same time that they rejoice with him in his nobly-earned honours, and believe him to be admirably qualified to serve His Master among military men.

A visit paid by Mr. Smith to St. Faith's School-church for natives is noted in the autumn report of Mr. Blair, of Durban; also an address given there by another military chaplain, the Rev. C. J. Coar, when the scholars present numbered sixty:—

"He said he supposed those present were of the same race as those he had just left in Zululand, for he was with the troops at the battle of Ulundi. Those whom he was addressing were wiser than those in Zululand, for they engaged in the peaceful occupations of working and learning, whilst those in Zululand had studied the use of the assegai, which they used not only against their foes, but against their friends. They had, however, been taught such a lesson now, that it would be a long time before they interfered with white people again. The white

man was a friend to the black man. He came here to teach him Christianity, and to work; and the man who worked hard was a great man. He (the speaker) was about to leave Natal, to return to England. It would be a long time before he saw black people again, but he should not forget the earnestness with which they tried to learn. At the conclusion the scholars thanked the reverend gentleman for his address, and wished him a safe and pleasant voyage."

One of the native scholars, named Somani, took his part in the war, and accompanied Commodore Richards, of H.M.S. *Boadicea*, as servant in the expedition to relieve Ekhowe. The following is his account of the battle of Ginginhlovu, which was fought on the road:—

"We arrived at Ginginhlovu on the Wednesday. In the afternoon some scouts came in, and reported that they had seen the enemy. We saw the enemy, they having lighted fires on the upper part of the Inyezane in the evening. The white people (*ba dubula ngokuka Kristmas*) fired after the manner of Christmas, sending up one rocket, thinking to frighten the enemy, that it might not come in the night.

"On our arrival, a shelter trench was dug, and the waggons arranged in laager. It rained when we reached Ginginhlovu, but as the sun sank the rain ceased. It did not rain in the night. In the morning the enemy came, the sun being obscured by a cloud. The enemy opened fire, but the General gave orders that the white people were not to fire whilst the enemy was distant. The enemy approached, and fired, and the white people fired also. At length breakfast-time passed, and the Zulu army fled. No breakfast was eaten, however. We ate when the fight was over. The black people, and also the white people who rode on horses, drove the enemy away. Many of the enemy were killed by rockets, Gatling guns, and small arms. When a rocket is ignited, and comes in contact with a person, his skin is burnt, and resembles the burnt and scraped skin of a pig. Sometimes the skin is burnt off.

"Whilst I was looking at the fighting and considering which side was likely to get the best of it, the Zulus began to retire, and I was glad to see them run away. It was difficult to tell how many white soldiers were wounded or killed, as there were men whose work it was to remove those who fell, and I saw no more of them.

"My master, Commodore Richards, was in the trench all the time with his soldiers (the Naval Brigade). Lord Chelmsford was sometimes at the trench and sometimes at the waggons, giving orders to the soldiers to fire quickly. I held my master's horse inside the waggon laager. A native waggon driver, who was standing on a waggon looking at the fighting, was killed.

"As soon as the Zulus had run away, they went on to a hill. The white people fired a cannon at them. At first the shot did not reach them, but afterwards it did, and they fled. That is what I saw."

ZULULAND.

RE-COMMENCEMENT OF SERVICES AT ST. PAUL'S.—SCENES OF DESOLATION.

IT is no matter for surprise, but indeed the contrary, that a tone of depression should pervade the letters of those returning, with much difficulty, and after many and great hardships, to their stations; to find ruin and confusion where once were churches, schools, and parsonages, the results of months and years of persevering, faithful labour. The Rev. S. M. Samuelson, who, our readers will remember, paid a visit to St. Paul's in September last, has now once more re-established himself at that important post; his patience having been sorely tried by various obstacles in the way of his doing so. He arrived safely, however, on November 12th, and received a hearty welcome. He writes from a waggon on the 16th:—

"To-day I have had the first Divine Service at St. Paul's since the war, in my shady garden, addressing my hearers from Exodus v. 2.

"The sun is burning hot here now when it does not rain, and the houses and church are all ruins, so it is difficult to make up one's mind where to commence, and the expense of restoring the place will be great."

The Rev. J. Jackson, whose work lies among the Amaswazi, had a similar sad tale to tell at the end of October:—

"The Isandhlwana disaster came so soon after hostilities began, and made the border so unsafe, that I was not able to carry away my property from the station before it had been destroyed or carried off by the enemy. And when I went down to the station about two months ago, I found everything in ruins. The Zulus had set fire to the buildings not many days previous, and the ashes were still smouldering. The Swazies in the neighbourhood said the Zulus had been induced by Boers to burn our places, because they (the Boers) want to get all the English out of the country. I had also very good reason to think that the Swazies were not far wrong in this, because I knew that communications had passed between the Zulus and the Boers in the neighbourhood only just before, and those who set fire to the places were said to have been seen at a Boer's house not far away. Since leaving our station in January we have lived until a few weeks ago in tents and huts, and have often had to move about for safety. We have, after months of hard labour, succeeded in getting under a good roof, just as the summer rains set in, but we have not yet a schoolroom, and my one room has to be used both as dwelling-house and church.

"The windows have not yet been made, but to be without them is a small inconvenience compared with what one has had to bear of late. These things however would not discourage us if we could see a bright prospect for the future, but events seem to conspire to retard our progress. Mr. Alington had been able to pay us but one short visit since his arrival in the diocese, and on the day I was expecting to see him here again the post arrived which told me that he had been taken from us. It is indeed

a very great disadvantage, and particularly so under the present circumstances, to be again without a head in the diocese. Now is the time when we must form new plans for our work, but these plans require the sanction and aid of a responsible head.

"May the Great Head and Shepherd of the flock, manifest Himself more and more to us, and guide us through the present storm and all our difficulties!"

Mr. Alington's death is touchingly referred to, as an incalculable loss, by Mr. Samuelson also, whose son nursed him to the last through the typhoid fever which proved fatal.

BLOEMFONTEIN.

PHOKOANE AFTER THE WAR.—THE "QUARTERLY PAPER" OF THE MISSION.

THE recent history of this diocese, as of most of those of South Africa, is to a great extent that of Missionaries returning to posts from which they had been driven, and of the resumption of broken threads of work. The Rev. W. H. R. Bevan's description of the state of things at Phokoane up to November 21st, will show that much is being done, though outward circumstances are still unsettled:—

"Until the end of April, I was living at Kimberley, the centre of the Diamond Fields, where I had taken refuge during the war. On the restoration of peace and order, the Bishop allowed me to come back to this, my proper post, where I have been ever since. I do not wish to enter into political questions, or to blame the Government; besides, the story of the weak and defenceless being 'cleaned out of the country' by the powerful has been too often told to need repeating by me. The net result is that the natives are remaining here at present merely on sufferance, until it pleases the Boers to drive them away.

"It has of course been out of the question to build under these circumstances. We have just gone on from day to day doing the day's work, with a miserably inadequate building of poles and thatch for a church. I am living myself in a native hut, which is very fairly comfortable as far as it goes—much better than a tent. My proper work, of building up the Living Church, is proceeding very hopefully and happily, and this is what really signifies. On Whitsun Eve eleven adults were baptized, and these, together with four others whom I baptized in a short visit which I paid here a year ago, are now all regular Communicants. All these neophytes, with a few boys and girls who have grown up in the faith, attend a class once a week for special instruction upon the Holy Communion. They are very regular and attentive. There is also a weekly class for Catechumens, adults, candidates for baptism, which has at present twenty-six members. Only one or two of them are old-comers, ten were received on Whitsun Eve, and the rest at various times since.

They keep on dropping in one by one. The last comer, whom I received last Sunday, is the wife of a young man who was himself received three months ago. He has been very regular and attentive in his religious duties, and besides, he has shown piety and dutifulness to his old parents, in spite of the bad example of his elder brother. His wife's following him in embracing the faith shows that he has approved himself as a consistent Christian at home as well as at church.

"On Sundays we have four services—*Holy Communion* at sunrise with a dozen Communicants, more or less, (they all come to prepare themselves first on Saturday afternoons,) *Matins* (after my breakfast), with sermon. This service is generally well attended—our wretched little hovel of a church is crowded quite full. *Litany* and *Catechising*, with receiving catechumens—if there are any—at noon, or earlier in summer. The congregation at this service is nearly the same as at matins. *Evensong* an hour before sunset, with infant baptisms after second lesson, if there are any. The congregation at this service is often very small, for the Christian people most of them live three miles or more away, and after Litany go home to breakfast. Between *Matins* and *Litany*, there is Sunday School, which I leave them to do themselves, with the schoolmaster's help, while I rest a little. In this hot country one gets very lazy, and one does not do anything like the amount of work which clergymen do in England.

"On week days, there are often ten people at the morning service, at sunrise, and twenty-five at evensong, an hour before sunset, sometimes not so many."

The Bloemfontein *Quarterly Paper* contains, as always, much matter of interest, especially an account of a visit to Moirosi's mountain, by Archdeacon Croghan.

FIVE WEEKS ON THE TREK.

BY THE BISHOP OF PRETORIA.

THE boundaries of the Transvaal are not at present the boundaries of the diocese of Pretoria, the Provincial Synod having thought it wise, in one part, to prefer as a boundary the watershed of the Drakensberg range. Therefore I had been requested by the Metropolitan to settle with Mr. Alington what was the boundary line between us; and to this point one day on shipboard we directed our minds; but with so ill success, that we decided to refer the question to the Bishops themselves; and until their decision, that if episcopal services were needed in any place within the Transvaal limits, I should perform them; so that should the boundary be hereafter altered, the people might have what episcopal associations they had with the Bishop of Pretoria. In pursuance of this plan I had

promised Mr. Alington to visit Wakkerstroom and Utrecht for a Confirmation as soon as I could do so; and this being the earliest date at which I could fulfil the promise, we started on Thursday, September 25th.

We this time were three in number—Hugh and I, and Mrs. Bousfield with us. She had been so long unwell, shattered in every nerve by the long and heavy trial time that we have had to pass, that a change was the only, and the absolutely necessary, remedy. To me it seemed a case of kill or cure, and I started with no small anxiety, knowing too much of the risks that lay before us. Our conveyance was my new-bought cart, a ramshackle old thing, repaired, as I supposed, at an expense equal to what I had to give for it, and that more than twice its value. The thought would rise as one drove along, what would the parishioners and the grooms of the old home have thought of our vehicle to-day?

This cart contained my own clothes and Hughy's in one box made to fit a certain portion, and in another my robes, font, chalice, and paten, with a few books, a luncheon basket, and a small canteen, should cooking be needful on the way; our rugs and macintosh cloths, in case of having to make our beds upon the veldt, and a half-made sail-tent—in that case to give us some protection—rugs for the horses in like case, and a little portmanteau of Mrs. B.'s. A heavy load, and all the worse because neither of the horses was at all equal to the journey, both having been ill since they arrived in Pretoria from their last trip. Nelly was all right, however, and with Hughy on her back, as outrider—such is our episcopal state—we started. Alas! too soon to find the weakness of our steeds; at the very first spruit they stuck, absolutely refusing to pull at all. After some little trouble this difficulty was overcome, and about 9 A.M. we were fairly clear of Pretoria. Pleasantly enough we trudged along for about eleven miles, and then we halted for our midday meal and rest; and it was an anxious halt, our poor horse seemed so ill; otherwise we entered heartily into the contents of our basket, and the sunny day made our "outspan" pleasant enough.

One of our travelling purposes was to break Miss Nelly in to harness, as the leader of a unicorn team, and so at starting we inspanned her also; but, alas for trusting anybody in South Africa! —the leader's reins were too short to drive with, and so Hughy had to ride postilion through this first experiment, whereby Miss Nelly had just double work to do. However, she did it very well, and as

our journey drew towards its close we had to go so long down hill that we dispensed with her, until just at its end we had another spruit to pass, with really steep banks on both sides, and once more the horses stuck; one of them, who from this tendency we call "Stander," would not pull. We turned to Nelly and put her in again, and bravely did she pull, infusing her plucky spirit into the others, and we were safely out at last.

We were at our journey's end, a farm which I had promised to revisit, in the prettiest situation in this part of the country, whose owners keep all things so trim and tidy in this land of slovenliness that it did us good to be there. We were made welcome, as always on our travels; and in the evening I baptized three children. Next day we started about 9, having left a bundle of our wraps behind to lighten our load. Very quickly we had a little pull to make, and once more "Stander" stood, bringing on himself a hearty thrashing, which began to tell for good. With more than one repetition of these scenes we reached our first halting-place, and there met Sir Garnet Wolseley on his road to Pretoria. With him, and some of his staff, I had some half hour's talk, taking his measures, to my own mind, as perhaps he did mine also.

About 1 P.M. we started, and after a couple of hours halted for our horses and our own refreshment. Our "outspan" was sunny and refreshing, and in good heart we started for Heidelberg; but soon the sunny skies were overclouded, and the thunder claps, and lowering clouds, and lightning flashes made us press our steeds in hope of reaching safety if it might be, or crossing an ugly spruit at least which lay ahead of us. But all efforts were in vain; first a few drops, then, no question, the full storm was on us, and we stopped, "outspanned," threw the sail over the cart, and made the best preparation for a refuge we could make. The horses turned tail to the storm, we crouched beneath the tent, and so spent a good two hours in drenching rain, and most brilliant lightning blazing round the wheels. At last came a lull, and now how changed the land!—pools and streams where before were dry ruts, and roads quite impassable, so slippery and soft the surface mud. With the lull shone forth the moon, so calm, so bright, so fair, it seemed impossible to realize the violent commotion just over. We fed our horses, made our shelter a little more satisfactory, which our leisure now allowed; and under the cart Mrs. B. and H. sought slumber, while I watched—now walking up and down to keep me warm, now lying down to rest a

little on the wet ground; while the moon walked above in her gentle brightness, the wind howled round in somewhat ominous tones, to which black thunder clouds gave emphasis, and the shrill cry of the jackals broke the silence of the night. But in the midst of my watchings a new trouble began; Nelly stamped and rolled, now standing up, now lying down, apparently in the greatest pain, and I could give her no relief nor find a cause for her suffering. When I tried to touch her she would neigh with pain. After some time, as rest was hopeless, about 1 A.M. we determined to make a start, and try to reach the spruit ahead of us at least, and so we harnessed the horses; while doing so poor Nelly lay down groaning, and for a minute Hugh let go her veem—not chain, as the word was once misprinted for me—to our surprise up she jumped and off she started. I tried to clutch her, but in vain! and over the veldt she scampered, leaving us in blank despair, for she was our only hope for riding after aid, and a little treasure in herself, now lost apparently, unless she trotted to our last resting-house, and was there recognised. Fretting was in vain, and so we turned attention to the cart; but in vain also—the horses would not pull, and could not, for the ground was so slippery they could scarcely stand—and there was nothing for it but to "outspan" again and wait for daylight. This we were just completing when a dot appeared upon the veldt, and seemed drawing nearer; what wild beast could it be? Nearer, nearer, at last—Can it be so? It is. Nelly has come back of her own secret will, to our no small delight. Thankful indeed, we try again to rest till morning, and are glad that the second storm which passed over us was lighter than the first—after it, indeed, no storm at all.

When morning came again we tried to start, but again in vain; what little strength our jaded steeds had once was washed out of them utterly, and not only "Stander" would not, but poor "Gibson" could not, pull. What can we now do? No water, no moving the cart. Shall I push on for help, or Hughy try to reach a farm some nine miles off, with risk of losing himself, or shall we desert the cart, stick to each other, and lead on the horses? This last is our decision, so we pack the cart, abandon it, and set off to walk just to the neighbouring spruit, and then, refreshed by the remaining contents of our basket, boldly attempt the remaining miles. This was the most congenial plan, though I attempted it with much misgiving. Weary myself, I was not much up to a nine miles' walk in a broiling sun, and how the others could endure, or rather how certainly they

would not, was the point with me. But nothing else can be done, so we set off—three weary walkers, three weary horses, three cloaks to face the fresh threatening storm, and a basket to carry, too; and so we trudge on, up one rise, down another, till at last the long-talked-of spruit appears. And, oh delight! some chance of help at last—two waggons by it, delayed by the muddy spruit.

Before they have started we reach them, and after a half-made cup of tea, for the wind blows the paraffin flames from under our little pot, Mrs. B. and H. are packed on a waggon-load of forage, the basket and cloaks are with them, two horses go behind with some sick oxen, and I mount Nelly to ride on for further aid, Nelly now free from the fly which proved the cause of last night's trouble.

Onward I ride till I reach our kind friend's farm, to whom I have had occasion to refer in other printed records, and Mr. Bennett proves as kind as ever; first giving man and beast refreshment, then undertaking to send oxen for our cart, and finally getting some tea ready for Mrs. Bousfield, whose arrival on her forage bed I awaited before riding on to Heidelberg. This place reached, our hosts so often, Messrs. Hall and Graham, give us welcome, while the former drives out in his spider to fetch Mrs. Bousfield in. And finally Saturday night finds us safely housed at the Hotel at Heidelberg, though not till church time next morning does our cart come in, and a change of clothes for the Holy Day. Sundays at Heidelberg have been three or four times described, and so I will pass over this; three services in the school-room, with a heavy storm to wash away one congregation at least. The special feature of this visit was the presence of troops, and it is most gratifying that, a service in camp being prevented by the rain, our morning congregation was formed of soldiers chiefly.

On Monday we were off for Standuton, but when oiling the cart before starting, found the bush of one wheel worn quite away; and this involved vain telegraphing to Pretoria, vain consultations with civil and military wheelwrights, and finally the kindly loan of a pair of wheels, on which we make a start on Wednesday morning, October 1st. This day, with one outspan, we reach a post-cart station just in time to escape a frightful storm, which raged all night with wondrous fury. I spend an hour in the evening preparing our hostess for baptism, and then we go to our rough-made beds, upon the floor in one case, almost supperless, as bread can scarcely be had. The next day involved a long, trying thirty miles over hill and

swampy ground, made worse by the night's sharp storm. Its incident was crossing a stream so swelled that we had to unload our cart in some measure, and to carry bundle after bundle through on Nelly, finally setting Mrs. Bousfield on her back, while I waded through to guide the little steed. As we drew to our journey's end another heavy storm was round us, and threatening to overtake us at any moment, to avoid which we finished our journey at full gallop. Our resting-place was a wayside accommodation-house, rough indeed in all its appliances, but a shelter from the storm; and here we closed the day with evening prayers, at which the little household joined us. The next day we safely reached Standuton, and were kindly entertained by Mrs. Schwikhard, our hostess on our former visit. Here we received and answered a packet of letters from England, and had service in the evening in a private house, the room being filled with troops, notwithstanding a furious storm.

On Saturday I presided at a meeting of the Church Committee, appointed at my former visit, and was sorry to find no progress made in action to raise a clergyman's stipend, but good hopes, and words, and expectations still all that I received. In the evening I again held service, and again had a congregation of soldiers, as well as others.

On Sunday morning I went to the Camp at 9.30, and said morning prayer with the troops, preaching at its close. At 11, 4, and 7 we had services in Mr. Gibson's store; at the former nine communicants, and in the whole day offertories amounting to 10*l.* towards the first year's stipend of a resident clergyman.

On Monday we had a second meeting of the Church Committee, and a day of visiting and letter-writing, enlivened by a donation of 10*l.* towards the stipend of the clergyman as a thank-offering from one of the officers, and 100*l.* as a contribution towards our Boys' School in Pretoria (S. Birinus), the donor to have the right of nominating two scholars at a slightly reduced rate. By this means I hope to raise some other sums for the same purpose, our greatest want, after clergymen, being aid for good school buildings.

Next day we start for Wakkerstroom, and have a heavy day of thirty miles, which brought us to a store and empty house, in which the storekeeper kindly made us shakedowns for the night. The next day a shorter stage brought us to a farm and store, which I had visited on our way up country at Christmas last, and staying for the afternoon as well as night, I spent the former in a visit to Coldstream,

two or three miles away, at which place we spent our Christmas Day last year. Here I found our former acquaintance, whose baby of a month old I baptized. The place was wonderfully improved.

On Thursday morning we started for Wakkerstroom, a short day's journey, but yet trying from the hills, and pleasanter than usual from the lines of hill being closer to each other, and the intervening flats much narrower—a change on the interminable sameness of the Transvaal scenery, and a little more like the mountain scenery of other lands. About half-past twelve we seemed nearing the town, but we had yet another hour's drive, first along the edge of, and then across, a large vley or marsh which lay between us and the town. As there had not been much rain of late, the crossing was not so very difficult, but still enough so to try the nerve and test the wrist of the driver of a Cape cart heavy laden. The situation of the town is very strange, cut off by the vley from the rest of the world, on one side, and by a very fairly lofty range of hills behind. Arrived in the town, or village—one knows not what to call our Transvaal places, thirty to fifty houses is but a small "town," and yet there is little of the "village" about them—we were directed to a little boarding-house, where we made our quarters; and, arrived there, the sad news met us that Mr. Ransom, one of the clergy whom we had hoped to meet, was called away suddenly by telegram to the sick-bed of Mr. Alington, whose life was in danger. The afternoon was occupied by visitors, chiefly military, whose ready kindnesses and courtesy let me here acknowledge: a Boer, or a Kaffir, one would fear to become, but for some occasional association with these English gentlemen.

On Friday I rode up to the camp in the morning, to make arrangements for a service on Sunday, and for visiting the sick troops in hospital. The afternoon I spent with eight approved candidates for Confirmation, whose names Mr. Ransom had left me. In the evening came the sad news of Mr. Alington's death. Of his life and work it is not for me to speak; but of the good done by him and his companion in Wakkerstroom, the candidates for Confirmation and the hearty feelings of a few were witness.

On Saturday I visited the sick in camp, and many of the residents in the afternoon.

Sunday was as usual my busy field day. A very pleasant camp service in the morning, some 600 men of the Dragoons, Artillery, and 80th, drawn up on three sides of a square on the hill-sides

sloping in a natural amphitheatre; at 11 morning prayer, followed by Confirmation and Holy Communion; in the afternoon the Litany with catechising, and at 4 evening prayer and service. A very violent storm at night prevented my meeting those confirmed in the morning.

On Monday I was delayed by the hope of the mail arriving, until it was too late to start for Utrecht; but on Tuesday I was off by 6 A.M., and had a long rough ride up and down tremendous hills, reaching it in time for evening prayer in the neat, but very humble chapel of the Church-house, for a visit to Mr. Alington's grave, and a few calls with Mr. Ransom.

As there was no need of my stay being lengthened, alas!—no candidates for Confirmation, and no Communicants—I started again at 5 next morning, and after a fatiguing journey up steep hills,—indeed a regular mountain drive—diversified by a two hours' delay at a Dutch farm, where I discussed some Scripture points by references to the Dutch Bible, and helped to peel potatoes, by way of recommending myself to the family as of a domestic turn of mind, I reached Wakkerstroom about 5 P.M., and presided at a meeting, by which provision was made for some steps at least towards the building of a church. The community is very small, the Churchmen very very few, but I hope they will succeed in raising a small building; and I promised them from S.P.C.K. grant 50*l.*, and another 50*l.* from our own funds if they raised and wisely spent 300*l.* besides. For the present Mr. Ransom will give them a service on alternate Sundays, and this I hope may be a step to the location of a clergyman among them ere long.

On Thursday we started for Standuton, returning by the route we had travelled down. There we held our usual Sunday services, and again convened the Church Committee. The following night, by three stages, we reached Heidelberg, with no other incident than a stick in a mud-hole in crossing a spruit; which gave me an hour's hard work in unloading and re-loading the cart, floundering in mud meanwhile, and a horse knocked up, which involved me in the novel task of horse-breaking, borrowing on the road a horse never harnessed before, and successfully driving him some twelve or fifteen miles of our road.

This very lack of incident may show our readers and friends the nature and the very trial of our work. A small scattered population —three English or Africandic households only, and these small, in a

space of fifty miles, separated from each other by rivers or small streams—boggy bottoms—and mountain ranges, which make travelling so difficult and uncertain, that you can scarcely reckon what time each stage may take you. At present, and for years to come, our work must be looking for Christ's sheep scattered abroad indeed; and the case of our little towns is not much more inviting—a small knot of people, some three or four perhaps real Churchmen, others trained in one sect or another; several Scotch Presbyterians who, at a distance from any ministrations of their own, gladly welcome the Church's services. Of such material are our little congregations formed, who meet in a store, or court-house, or a private house for the Sunday, and, if I can gather them, the daily worship. I have now visited every place where any hope of congregations could be found, and many a lonely farm besides. My journals of each journey sent home for publication have, I hope, attracted some attention to the task which the Church has laid upon me. I cannot present a list of attractions to bring men out to help; but if scattered souls, without a shepherd or a guide—losing the sense of religion which education and early association had bred—their children, with no such associations at all—souls for which a Saviour laid his glory by to die—may plead with some to do as that Saviour did, and come to seek these scattered and endangered sheep, then surely I shall not long be left without some helpers to share the trying and most up-hill work of laying the foundations of the Church of God in this vast, barren land, whose willows by the watercourses suggest, amidst the surrounding barrenness, what would be if the streams that make glad the City of God flowed freely among men too.

At Heidelberg we spent Sunday, having unusual congregations through the presence of troops, who provided us with a respectable choir; and I was able to arrange also for the revival of the Sunday services, at least for the present. Two hot, and so weary, stages brought us home, once more to find, through God's fatherly care and His Holy angels' ministries, all well at Bishop's Cote.

Bishop's Cote, Pretoria,
November 3rd, 1879.

REPORTS RECEIVED.

Reports have been received from the Rev. P. A. Ellis, A. Gadney, C. Gilder, H. Lateward, G. Ledgard, J. J. Priestley, C. S. Rivington, J. St. Diago and J. Taylor of the Diocese of *Bombay;* W. Bramley, R. M. Clark, J. F. Curlewis, J. Maynard, B. C. Mortimer and W. F. Taylor of *Capetown;* J. Boom, J. Gordon, W. Llewellyn, D. Mzamo, A. J. Newton and W. Rossiter of *Grahamstown;* T. Button of *St. John's;* R. A. Ransom of *Zululand;* W. A. Illing of *Maritzburg;* H. Sadler of *Pretoria;* R. Hosken of *North Queensland;* J. C. Betts of *Goulburn;* J. Johnston, R. Lonsdell, J. W. Pyke and E. G. Sutton of *Montreal;* F. J. B. Allnatt, A. J. Balfour, T. L. Ball, J. Boydell, F. J. Boyle, J. B. Debbage, J. Foster, M. M. Fothergill, J. Hepburn, E. A. W. King, W. G. Lyster, J. P. Richmond, P. Roe, A. Stevens, H. C. Stuart, J. S. Sykes, G. Thornloe and J. Washer of *Quebec;* S. J. Hanford of *Fredericton;* W. M. Tooke of *Algoma;* W. Newton of *Saskatchewan;* J. Abbott, J. Ambrose, R. Avery, F. J. H. Axford, E. H. Ball, C. H. Brenton, R. F. Brine, P. H. Brown, C. Croucher, H. De Blois, W. Ellis, P. J. Filleul, J. Forsythe, W. E. Gelling, W. M. Godfrey, F. P. Greatrex, H. H. Hamilton, A. D. Jamison, T. Johnston, J. A. Kaulbach, A. C. Macdonald, G. W. Metzler, J. T. T. Moody, D. C. Moore, E. E. B. Nichols, J. P. Sargent, D. Smith, J. S. Smith, F. Skinner, W. H. Snyder, H. Stamer, H. Sterns, G. Townsend, T. H. White, L. M. Wilkins and F. M. M. Young of *Nova Scotia;* C. Baker, G. Bishop, G. S. Chamberlain, H. Dunfield, E. Colley, J. Godden, T. A. Goode, C. Ellingham, H. Johnson, C. Meek, T. G. Netten, F. J. Smith, R. H. Taylor, R. Temple, W. K. White and T. M. Wood of *Newfoundland;* G. Ditcham of *New Westminster;* J. Parry of *Barbados;* J. Clark of *Antigua;* W. Heard, S. C. Hore, F. P. A. Josa, J. R. Moore, W. T. Veness and J. F. Wyatt of *Guiana,* and C. G. Curtis, Missionary at *Constantinople.*

ANNUAL MEETING.

THE Annual Meeting of the Society was held in compliance with the Charter, on Friday, February 20th, at 11.45 A.M., at the Westminster Palace Hotel, His Grace the President in the Chair. There were also present the Archbishop of York, the Bishops of London, Chichester, Ely, Rochester, St. Alban's, St. David's, Antigua, Colombo, and Rangoon, Bishops Claughton and Kelly, Sir C. Hobhouse, Bart., the Master of the Charterhouse, Archdeacons Harrison, and Huxtable, Canons Gregory and Harvey, Rev. Dr. Bailey, Rev. C. B. Dalton, Rev. J. E. Kempe, C. Raikes, Esq., C.S.I., R. Pryor, Esq., T. Turner, Esq., and L. T. Wigram, Esq., Q.C., (*Vice-Presidents*), Col. Anderson, Rev. B. Belcher, Archdeacons Burney and Blomfield, Rev. B. Compton, F. Calvert, Esq., Q.C., Rev. W. Cadman, Major-General Dalton, Hon. and Rev. H. Douglas, Rev. J. W. Festing, Col. Gillilan, W. L. Lowndes, Esq., Rev. J. F. Moor, A. Strickland, Esq. (*Treasurer*), Lieut.-Gen. Tremenheere, C.B., W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., (*Members of the Standing Committee*), and about 400 other members of the Society.

1. Read Minutes of last Meeting.

2. The Auditors' report was presented by C. J. Bunyon, Esq., and was accepted, and the cordial thanks of the Society were tendered to the Auditors and Treasurers for the care which they have bestowed on the business of their departments in the past year.

A letter was read from E. M. Browell, Esq., resigning the post of one of the Society's auditors, and a special vote of thanks was accorded to Mr. Browell for his past services.

3. The Rev. J. E. Kempe presented the following Report of the Treasurers on the Society's Income for the past year as compared with that of 1878 :—

I.—General Fund :—	1878. £	s.	d.	1879. £	s.	d.
Collections, Subscriptions, &c. .	73,069	8	7	71,099	2	1
Legacies	14,424	6	1	10,934	14	5
Dividends, &c.	4,928	6	4	4,753	19	9
	92,422	1	0	86,787	16	3
II.—Appropriated Funds . . .	20,807	8	11	9,942	18	11
	113,229	9	11	96,730	15	2
III.—Special Funds	32,007	7	10	34,943	9	9
	£145,236	17	9	£131,674	4	11

The following Resolution was passed by the Society in reference to the late Mr. Philip Cazenove, one of the Treasurers of the Society. It was Resolved :—

"That the Society for the Propagation of the Gospel in Foreign Parts desires to record its sense of the loss which it has sustained in the decease of Mr. Philip Cazenove, Treasurer of the Society for twenty-eight years.

"The name of Mr. Cazenove has for many years been associated with the works of benevolence and charity carried on in the Metropolis and other parts of the land, especially such as were in connection with the National Church, of which he was a loyal and attached member. Residing in a district in which a vast and ever-increasing population has sprung up within the last half century, he recognised, from the first, the duty of our Church to make provision for the temporal and spiritual wants of those who were thus gathered together, and the responsibility which rested upon its individual members to promote this great object. With conscientious resolution he set himself to do his part, and in all the various organisations called into existence with this aim, Mr. Cazenove was ever a prime mover, and a steady and liberal supporter.

"In our great Church Societies, formed for the advancement of Christ's kingdom at home and abroad, he was a constant worker; filling, in many instances, the office of Treasurer, which, with him, involved much patient labour and active vigilance.

"In the affairs of the S.P.G. this was conspicuously seen. Bringing with him a thorough knowledge of business, he was able materially to promote the interest of the Society by wise counsels and prudent management. He gave unsparingly of his time and thought to the

administration of its funds, and in this way aided the Society even more than by the liberal contributions which he continually made from his own private resources.

"But in the routine of business, faithfully and punctually performed, he never lost sight of the spiritual character of the work to which the funds of the Society are applied. He regarded his substance, his abilities, and his time, as talents entrusted to him; and employed them carefully and unostentatiously in his Master's service, giving with simplicity, ruling with diligence, showing mercy with cheerfulness.

"His intercourse with those who were working with him, and under him, was ever marked by Christian courtesy and kind consideration; and few, if any, have left behind them a name more respected and more beloved.

"It has been granted to Mr. Cazenove to depart from this life in the ripeness of a good old age, with mental faculties unimpaired, subjected only to the infirmities of declining years and failing strength. His memory lives in the hearts of all who knew him, honoured by all; very dear to those relatives and friends who were most intimately acquainted with his worth, who, while they mourn his loss, can yet rejoice in the blessed hope which cheered and sustained him through life, and in which he now rests from his labours."

4. Resolved that His Grace the Archbishop of Canterbury be requested to accept the office of President of the Society for the ensuing year.

The Standing Committee further proposed that the surviving Vice-Presidents of last year be re-elected, and that the Bishops of Bedford, Toronto, Caledonia, New Westminster, Jamaica, Jerusalem, Travancore, Bishop Chambers, Bishop Courtenay, the Rev. J. B. Pearson, LL.D., Bishop-Elect of Newcastle, and Frederick Calvert, Esq., Q.C., be elected Vice-Presidents for the ensuing year.

Archdeacon Denison, who had given notice of an amendment to the effect "that from the foregoing list the names of the Bishops of Worcester and Exeter be excepted," after reading some correspondence on the subject between the Bishop of Worcester and himself, withdrew his amendment.

The Rev. H. R. Baker then moved the following amendment—

"That the name of the Bishop of Worcester be omitted from the list."

The Rev. C. D. Goldie moved, and Archdeacon Denison seconded, a further amendment—

"That a certain letter from the Bishop of Capetown to the Secretary be read before Mr. Baker's amendment be put to the meeting."

The Archbishop of York thereupon moved, and Canon Barry seconded, another amendment—

"That the Standing Committee be requested to print and circulate the letter of November 20, 1879, from the Bishop of Capetown."

This amendment was carried without a division: and Mr. Baker's amendment was then withdrawn by leave of the meeting, and the list of Vice-Presidents, as proposed by the Standing Committee, was then adopted.

Resolved that the Bishops of the Church in the United States of America, in communion with the Church of England, be elected Honorary Associates of the Society for the ensuing year.

5. Resolved that the Rev. J. E. Kempe, Henry Barnett, Esq., and A. Strickland, Esq., be re-elected Treasurers; C. J. Bunyon, Esq., H. W. Prescott, Esq., and R. M. Harvey, Esq., Auditors; that the Rev. H. W. Tucker be re-elected Secretary, and W. F. Kemp, Esq., and the Rev. Henry Swann, Assistant-Secretaries for the ensuing year.

The thanks of the Society were voted to J. W. Ogle, Esq., M.D., the Society's Honorary Consulting Physician, and he was requested to continue his valuable services.

6. Lieut.-Gen. Tremenheere, Ven. Archdeacon Blomfield, and Rev. C. H. Rice, were proposed by the Standing Committee for re-election; and Rev. W. C. Bromehead, General Nicolls, and General Lowry, C.B., for election as Members of the Standing Committee, in accordance with the Society's Bye-Laws; and the Rev. C. D. Goldie was proposed by the Rev. J. W. Horsley. After a poll in which the numbers were—Gen. Tremenheere, 369; Archdeacon Blomfield, 366; Gen. Nicolls, 366; Gen. Lowry, 360; Rev. W. C. Bromehead, 357; Rev. C. H. Rice, 331; Rev. C. D. Goldie, 95; the Chairman declared the six first members duly elected.

7. The elections of the following Diocesan Representatives were confirmed:—

LICHFIELD—Archdeacon Sir L. T. Stamer, Bart., and Canon Lonsdale; LINCOLN—Canon Venables, and Thomas Garfit, Esq., M.P.; LLANDAFF—Rev. W. Feetham; ST. ALBAN'S—Rev. H. F. Johnson, and J. W. Perry Watlington, Esq.; CHICHESTER—Rev. Dr. T. F. Crosse (*vice Canon Ashwell, deceased*); CARLISLE—Canon Prescott, and Colonel C. E. Watson; HEREFORD—W. L. Lowndes, Esq., and Rev. Prebendary Hill; WORCESTER—Edward Chance, Esq., and Hon. and Rev. H. Douglas; DURHAM—Hon. and Rev. F. Grey, and R. K. Ellis, Esq.; NORWICH—Rev. W. J. Stracey, and S. Westhorpe, Esq.; MANCHESTER—H. Birley, Esq., M.P., and the Dean of Manchester; YORK—Rev. J. Palmes, and Canon Randolph; RIPON—Rev. C. H. Sale, and Canon Boyd.

8. The following Report was presented on behalf of the Continental Chaplaincies Committee:—

"The Continental Chaplaincies Committee report to the Society that out of the sum of 200*l.* granted to them by the Society, they have made grants to the following places:—Athens, 20*l.*; Caen, 25*l.*; Havre, 25*l.*; Lisbon, 15*l.*; Marseilles, 40*l.*; Ostende, 20*l.*; Patras, 20*l.*; Saxe-Weimar, 10*l.*; and from the Continental Chaplaincies Fund, Blankenberge, 10*l.*; Darmstadt, 20*l.*; Frankfort, 30*l.*; Spa, 10*l.*; to the fund for the erection of a church at Engelberg, 10*l.*; and towards the enlargement of the English church at Meyringen, 10*l.*

"The Committee have also to report that during the past year the English church at Marienbad in Bohemia (built through the liberality of Mrs. Scott, of Rodono, and her friends) has been consecrated and conveyed to the Society; that the Foundation Stone has been laid and the foundations put in of the church at Pontresina, and that through the liberality of visitors to the place a sum of nearly 400*l.* has, during the past year, been added to the Church Building Fund; and that all the expenses incurred in the erection of the church at Mürren, and in providing its fittings have been defrayed, so that there is now no debt existing on the Church there.

"The Committee have further much pleasure in stating that the Rev. Canon Sidebotham, the Society's Chaplain at Mentone, has, with the cordial approval and support of the Bishop of Gibraltar, opened a House of Rest at Mentone for invalided clergy, who will thus be enabled to obtain, at a comparatively small expense, the change of air and rest which are oftentimes absolutely essential to their recovery. Further particulars on the subject will gladly be given on inquiring at the office of the Society, where subscriptions and donations in support of the work will be thankfully received and placed to the account of the 'St. John's House of Rest, Mentone.'

"The Summer Chaplaincies have been duly provided for, but the shortness of the season, in consequence of the inclement weather which prevailed on the Continent during the early part of last summer, has affected materially the amount of the offertories, on which the maintenance of those chaplaincies depends. The total sum contributed in this way from *twenty-three* stations, with an average season of thirteen weeks each was, in 1879, about 475*l.*, that is, at the rate of only about *a guinea and a half per Sunday* from each chaplaincy.

"The Committee desire to call the serious attention of their countrymen and others who are in the habit of availing themselves of, and who profess to value the spiritual privileges thus provided for them, to the very scanty support given to the furtherance of so important an object as the providing Services in accordance with the Rites of the Church of England at the several Tourist resorts on the Continent during the season.

"The Committee were enabled in the past year to defray, out of a special fund contributed for the purpose, the expense of the journey of Bishop Claughton, who held confirmations in Belgium and France in the month of April last. At the Annual Meeting in February, 1879, the number of the members of the Committee was increased from twelve to sixteen; and, in accordance with the constitution of the Committee, which is analogous with that of the Standing Committee, four of its members who have served longest and have, during the past twelvemonth, attended fewest meetings of the Committee, retire.

"The retiring members are Lieut.-Col. Childers, J. G. Talbot, Esq., M.P., Rev. Brymer Belcher, and Rev. F. S. May. The Committee have nominated to fill the places thus left vacant the following gentlemen :—Rev. Brymer Belcher, Rev. Dr. A. T. Lee, Rev. Canon Erskine Knollys, and L. M. Rate, Esq.

"In conclusion, the Committee would respectfully represent to the Society that the work of the Committee is seriously restricted by reason of the smallness of the funds at their disposal; and they would request the Society to consider whether the scope of the Committee's labours might not be usefully enlarged, and an increased annual grant be made them, so as to enable their work to be done more efficiently and successfully than is possible at present."

The Members above nominated were elected, with the exception of Mr. Rate, who proved not to be qualified—and the Rev. F. S. May was elected in his place.

9. Resolved that the cordial thanks of the Society be given to the following Honorary Deputations for the valuable assistance which they have rendered to the Society during the past year in pleading its cause, by preaching Sermons or addressing Meetings :—

The Rev. C. T. Ackland, Rev. J. Ambrose, Bishop of Antigua, Rev. Dr. D. Armstrong, Rev. H. W. Bagnall, Rev. Canon Barry, D.D., Rev. S. E. Bartleet, Rev. R. T. Batchelor, Rev. E. B. Bhose, Rev. H. J. Bodily, Rev. G. Body, Rev. J. Bridger, Rev. W. C. Bromehead, Rev. C. Bull, Ven. Archdeacon Burney, Bishop Piers Claughton, Rev. W. R. Cochrane, Rev. J. W. Coe, D.D., Bishop of Columbia, Rev. Astley Cooper, Rev. W. Crossland, Bishop of St. David's, Ven. Archdeacon Daykin, Rev. J. Denton, Rev. H. P. Dodd, Rev. G. W. Downer, Bishop of Dunedin, Rev. F. W. Ellis, Bishop of Ely, Rev. A. P. Evans, Rev. J. Fairclough, Rev. Canon Farrar, D.D., Rev. H. C. Fellowes, Rev. J. L. Gardner, Rev. J. W. Gedge, Rev. G. M. Gorham, Rev. W. Green, Rev.

W. Greenstock, Rev. Canon Gregory, Rev. F. B. Gribbell, Rev. F. H. Hastings, Sir C. Hobhouse, Bart., Rev. A. C. Hoggins, Rev. F. Hopkins, Rev. G. Horlock, Ven. Archdeacon Huxtable, Rev. W. T. Image, Rev. Blomfield Jackson, Rev. T. B. Jenkinson, Rev. Canon W. H. Jones, Rev. J. Kemp, Bishop Kestell-Cornish, Rev. Francis King, Rev. H. C. Lory, Ven. Archdeacon MacMurray, Rev. A. W. Macnab, Rev. P. Marks, Bishop of Melanesia, Earl Nelson, Rev. A. F. Northcote, Rev. J. H. Nowers, Rev. H. N. Oxenham, Rev. W. Panckridge, Rev. J. Perham, Rev. S. H. Phillips, Ven. Archdeacon Potter, Rev. R. C. W. Raban, Bishop of Rangoon, Rev. C. H. Rice, Rev. A. W. L. Rivett, Rev. T. Rooke, Bishop of Saskatchewan, Rev. C. B. Seifferth, Rev. A. Shutte, Rev. F. Slater, Rev. Adam Clarke Smith, Rev. E. Shears, Rev. W. Tebbs, Rev. C. P. Thomas, Rev. J. D. Tovey, Rev. Canon F. Tremayne, Rev. J. Trew, Bishop Tufnell, Rev. L. Tuttiett, Rev. J. R. Vernon, Rev. A. H. B. Vivian, Rev. H. J. Wale, Rev. E. F. Wayne, Rev. N. G. Wells, Rev. T. Wheler, Rev. Provost Whitaker, Rev. R. R. Winter, Rev. A. A. Wood, Rev. A. C. Wood, Rev. G. J. Woodward, Rev. A. Wright, Rev. J. L. Wyatt, and Rev. S. York.

10. The Standing Committee moved :—

"That a Committee be appointed to consider whether any, and, if any, what changes should be made in the constitution of the Society, and to report to the Society through the Standing Committee in May: and that such Committee consist of twenty-one Members."

After discussion the resolution was carried, and a Committee was appointed consisting of the following Members :—

"The Earl of Powis, Earl Nelson, the Bishops of Winchester, Durham, Carlisle, and Ely, Sir Charles P. Hobhouse, Bart., Rev. Canon Gregory, Rev. Dr. Currey, Rev. R. T. Davidson, F. Calvert, Esq., Q.C., Ven. Archdeacon Blomfield, C. Raikes, Esq., C.S.I., Rev. E. Capel Cure, Rev. C. H. Sale, Rev. F. Bennett, Rev. W. J. Stracey, Rev. J. Goring, Hugh Birley, Esq., M.P., Rev. E. J. Selwyn, and the Rev. R. R. Bristow."

11. The following alteration of Bye-law X. was recommended by the Standing Committee, viz. :—

"That for the words 'for a period of two years last past,' there be substituted the words 'during each of the two years preceding the first day of January of the year in which the recommendation shall be made.'"

The Rev. T. O. Marshall proposed, and the Rev. J. W. Horsley seconded, the following as an Amendment to the Resolution of the Standing Committee :—

"That all the words in the Resolution after the word 'during' be omitted, and that the following words be inserted in their place, 'the year in which the recommendation shall be made, and during the year preceding.'"

After discussion the Amendment was lost, and the Resolution, as proposed by the Standing Committee, carried without a division.

12. On the recommendation of the Board of Examiners, Mr. G. Scott was accepted for work in Noumea, New Caledonia, and the Rev. W. G. Harrison was approved for work in the Diocese of Adelaide.

13. The Rev. T. Williams, of Llanidloes, was appointed Organizing Secretary for the Archdeaconry of Merioneth; the Rev. W. M. H. Elwyn, of Waresley, for the Archdeaconry of Hunts; the Rev. H. S. Syers, of St. John's, Peterborough, for the Archdeaconry of Oakham; and the Rev. H. J. Wale for part of the Archdeaconry of Southwark.

14. In accordance with Bye-law XXIV. a copy of the Regulations was laid on the table by the Secretary.

15. On the recommendation of the Standing Committee the Seal of the Society was ordered to be affixed to certain documents: and it was resolved to accept the Trust of the Perth Bishopric Endowment Fund, as proposed by the Bishops of Adelaide (the present Trustee) and Perth.

16. The Rev. J. W. Horsley gave notice that he would move at the meeting in April :—

"That in all future elections of members to serve on the Standing Committee no distinction or separation be made between those nominated by the Standing Committee and those proposed by individual members, but that all names be put in one list and arranged alphabetically."

17. All the candidates proposed in December were elected into the Corporation. The following were proposed for election in April :—

Rev. Robinson Thornton, D.D., St. John's, Notting Hill; Rev. Charles Martin, Woodnorton, East Dereham; Rev. C. Lovett Cameron, Eton College; Rev. William Dunkerley, Hoar Cross, Burton-on-Trent; Rev. J. H. Bright, St. Mark's, Bristol; John Rogers, Esq., Holt Hall, East Dereham; R. Uniacke Penrose-Fitzgerald, Esq., Corkbeg Island, Co. Cork; Rev. A. J. Nicholson, Doneraile, Buttevant; Rev. S. T. Harman, Templebredy, Co. Cork; Rev. A. C. Hoggins, Grammar School, Croydon; Rev. Clement E. Sherard, Rampisham, Dorchester; Rev. W. W. Kirby, Rectory, Barnsley; Rev. W. Covington, Holy Trinity, Brompton; Rev. A. A. O'Neill, Holy Trinity, Newington; Major General F. E. Moberly, 17, St. Stephen's Square, W.; Rev. Thomas Dalton, Eton; Rev. Robert Hall, Flaxley, Gloucester; Rev. Roland G. Mathew, All Saints', Wigan; Rev. T. S. Holmes, Wookey, Wells, Somerset; Rev. H. T. Waters, North Holmwood, Dorking; Rev. H. Shrimpton, All Saints', Stoke Newington; H. Wolrige Gordon, Esq., 43, Queen's Gate Terrace, S.W.; Rev. W. Poole, Hentland, Ross, Herefordshire; Stopford Sackville, Esq., M.P., 17, Hill Street, Berkeley Square, W.; Rev. V. F. Ransome, Compton Bassett, Calne; R. M. Lowe, Esq., 48, Upper Bedford Place; Rev. T. C. Lewis, Harmondsworth, Slough; Rev. F. S. Thornton, St. Sepulchre's, Northampton; Rev. F. W. Willis, All Saints', Wellingborough; Admiral D. Robertson-Macdonald, 41, Lansdowne Road, W.; Rev. F. T. Swinburn, D.D., Acock's Green, Birmingham; Rev. W. J. Frere, St. Mary's, Wolverhampton; Rev. G. H. Rust, St. Mark's, Clerkenwell; Charles B. Smith, Esq., Queen Square, Wolverhampton; Rev. G. S. Nottidge, Boughton Aluph, Ashford; Rev. W. T. Jones, St. Nicholas, Guildford; Rev. Claud Brown, Harmondsworth, Slough; Rev. T. S. Curteis, Rectory, Sevenoaks, Kent; Rev. J. S. Boldero, Amblecose, Stourbridge; Rev. E. Glover, Christchurch, Wolverhampton; Rev. J. B. Rust, St. Jude's, Gray's Inn Road; Rev. F. L. Moysey, 91, Kensington Gardens Square, W.; Rev. T. Stevens, St. Luke's, Victoria Docks, E.; Rev. R. Jamblin, Wilmington, Dartford; Rev. J. M. Davenport, St. Peter's Vauxhall, S.E.; Rev. Frederick Wallis, Caius College, Cambridge; Rev. C. L. Wingfield, Welwyn, Herts; Rev. W. H. Grove, Sec. S.P.C.K., Northumberland Avenue, S.W.; Rev. C. J. Robinson, Rectory, West Hackney, E.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

APRIL 1, 1880.

MONTREAL.

FINANCIAL DIFFICULTIES MET. — VAUDREUIL. — LONG SERVICE.— COTEAU DU LAC.

COMMERCIAL failures in the Metropolitan city, and the general scarcity of money, have very seriously affected Mission work and prospects in the diocese. So much so, that almost immediately after his consecration Bishop Bond felt it necessary to commence a visitation of the whole diocese, with a view to finding a remedy for the disheartening state of things thus brought about. This has not been without result, and with noble contributions from the congregations of the Cathedral and St. George's, Montreal, supplemented by local efforts, matters are once more being placed on a better footing. Archdeacon Lonsdell, of St. Andrew's, wrote in November of sad effects produced in the country districts of his archdeaconry, four Missionaries having been obliged to leave their posts for want of support.

The Rev. T. W. Pyke, in a letter dated December 31st, records a very interesting case of attachment to the Church at Vaudreuil :—

"A sum of two hundred dollars was lately bequeathed to the Church here by an old member of the name of Cameron. When I first came here he and his father were residents and Presbyterians. They joined the Church, and were confirmed, the father being then seventy-five years old, the son thirty. They continued steadfast members of the Church, the old man dying at the advanced age of ninety-one. The son, who had removed from the parish, came to see me in March last specially to

ask me to administer Holy Communion to him. My own wife being sick at the time, we had a celebration in her room, and he left us comforted."

We regret to add that Mrs. Pyke's death occurred shortly afterwards.

The Rev. J. Johnston, who has been forty-one years a Missionary of the Society, and seen his original Mission divided into seven, rejoices that at the age of sixty-six he finds himself as well able as ever to perform his duties at Hull, though very thankful to be relieved of the necessity of riding from forty to eighty miles to visit outlying stations. He is troubled by almost every kind of dissent, but believes the Church to be gradually gaining more and more members of all sects into her fold.

The Rev. Wm. Jones has experienced thirty-six years of Missionary labour, and has now undertaken a new charge in the township of Broome, where, he reports, the people have received him very heartily.

At Coteau du Lac a liberal response was made to an appeal by the Bishop for aid to the Diocesan Mission Fund, accompanied by a circumstance of interest:—

"After the meeting an aged female member of the congregation gave the Bishop two gold rings, which she wished to be sold, and the proceeds to be given to the Mission Fund. The rings were valued by a jeweller, who said their intrinsic worth was 1*l.* 5*s.* a-piece."

QUEBEC.

GROWTH AND PROGRESS.—NEED OF LETTERS COMMENDATORY.—WORK IN THE MARINE HOSPITAL AND PORT OF QUEBEC.—AFTER MANY DAYS.—DEATH OF THE REV. R. SHORT.—TRYING JOURNEYS.—A NEW PARSONAGE.

THE work in this diocese, as in Montreal, is not of a nature calculated to produce reports from which extracts of peculiar interest can be made. For such we must look to more purely Missionary dioceses. Yet in looking through the letters and statements of services held and visits paid, sent home from time to time, it is impossible not to be impressed with the immense amount of labour accomplished by the Society's clergy in performing humble and unobtrusive duty.

The Rev. John Forster looks back over a period of seventeen years to the time when, a newly-ordained deacon, he was sent as Missionary to Coaticook, a district with an area of more than two hundred square miles, without church or school, and with very few Church-folk. There are now four churches and a church school, all out of debt, and with good congregations. More than half those who are now attached members of the Church have been drawn from sects prejudiced against, and hostile to, her communion.

Mr. Forster speaks strongly upon a subject the Society has already done its best to impress upon the English parochial clergy, but with little result. He says that the immigrants arriving from the mother country

"Never bring letters commendatory from the clergy in whose parishes they lived in England; the consequence is they are often lost to the Church, because they happen to be employed by a Dissenter in a back part of the country, where the Church clergyman never hears of them.

"It would be a great benefit to the emigrant coming to Canada, if he were to bring with him a letter commendatory from his Rector, with instructions to present it at once on arriving at his destination in Canada, to the clergyman or Missionary of the Church stationed there. The presentation of such a letter to any of the clergy of the Church in this country would secure for the immigrant a warm personal friend, who would give him good advice, and take any reasonable amount of trouble to find him profitable employment; and it would also enable the clergyman to look after his spiritual interests, and keep him still in communion with the Church of his forefathers."

Nor is Mr. Forster the only Missionary who feels the necessity of such a custom. The Rev. A. J. Balfour writes from Hatley thus at the close of last year:—

"It would be a very great help to us if parish clergymen in England would only take the trouble to give intending emigrants a letter of introduction addressed to any Episcopal clergyman—as our brother clergy in the United States often do. With such a letter a stranger in a new land would naturally lose little time in using it, and thus a sympathetic link would at once be formed, and the first such is ever the most important. Scores are lost to us who might thus be retained. One's heart would naturally warm towards a stranger thus presenting himself, and take in him, if possible, an especial interest. *Will they not do it?*"

The subject is indeed one of very frequent occurrence in Missionary correspondence. It will be seen that it is referred to again at the close of the following letter from the Rev. M. M. Fothergill, whose work lies in the Marine Hospital and Port of Quebec. We print the letter almost at length, as showing a distinct branch of S.P.G. influence:—

"In May and June we received largely from the Spring Fleet. One family of the name of Nutt came to us from Hull by the first steamer, and remained until late in the summer, all being laid up in turn with scarlet fever. They were bound for Manitoba, but in consequence of their long detention, I prevailed upon them to give up their long journey westward, and to settle down on a farm in the Mission of Cookshire; they are valuable additions to the Church there, being consistent and intelligent people.

"We have received about 350 from the British Isles, besides a large number from Norway and Sweden.

"I have had many opportunities of doing some work amongst the Fleet. The captains and sailors are always glad of my visits.

"The Water-Side Mission very generously sent me a valuable supply of books, tracts, &c., which I found most useful. My great want is books—books of all kinds. I might also mention another great want, and that is, a suitable instrument for the chapel in the hospital. The sailors, as a rule, thoroughly appreciate a hearty musical service.

"On the whole I am much encouraged in my work, and have been often cheered by kind letters from people at home, thanking me for seeing after their friends and relatives. Might I venture to suggest that emigrants to this Port would do well to bring letters from their respective clergymen to me? Often a word might save them not only from positive sin, but from loss at the hands of those who ever prey upon the friendless and unwary."

Writing from Bourg Louis at Christmas, the Rev. H. C. Stuart, among other signs of the growth of Christian principle in his district, mentions the fact that wakes and faction fights, formerly very frequent, have been unknown for some two years past. "These happy changes," he writes,

"Are clearly the result of the good seed sown by the Society's Missionaries years ago, now at last bearing fruit. The schools, also, which have now been in constant operation for several years, are yielding a harvest, which their first promoters could have scarcely predicted. I cannot but think that if the Missionaries who laboured here thirty and forty years ago could revisit the scenes of their toils and frequent disappointments, they would see abundant reasons for believing that their labours had been signally blessed; that the seed which they scattered so earnestly and anxiously, indeed fell into good soil."

We have painful accounts of the poverty at many stations; but, at the same time, the crops are now said to be better and prospects improving.

The death of the Rev. Robert Short at Gaspé Basin must not be left unnoticed. He was the oldest clergyman in the diocese of Quebec, having been ordained by its first Bishop, and had been for more than fifty years an S.P.G. Missionary. His faculties were bright to the last, and he could speak of the various charges he had held in both Upper and Lower Canada.

The Rev. J. P. Richmond has nearly completed his new church at Gaspé Basin, and has undertaken some arduous work at a distance, his account of which will, we believe, interest our readers :—

"During the month of November last application was made to me through the Diocesan Board to know what services I could render to the people at Peninsula and Little Gaspé. The Board felt that owing to the few services given, and the difficulty of serving those places from Sandy Beach, many were being lost to the Church. I have promised to try to serve Little Gaspé once a month—taking one Sunday out of every four for Little Gaspé, and having service on my way back at Peninsula—and on another Sunday in the month to try to service St. Paul's and St. James's churches and Peninsula on the same Sunday. With good roads in winter and fine weather in summer this will be possible, as long as I enjoy good health ; but there will be times when it will be impossible to cross the Bay or to go round and cross the river, and then the people will not expect me.

"I commenced the new arrangement on the first of the month, and began by a rough trip. The ice was forming in the Bay, and the drift ice and intense cold—20° below zero—made an attempt to reach Peninsula, three miles distant by water, unpleasant and unsafe. However, the ice at the bottom of the north-west arm had formed and was firm. There had been a thaw, then hard frost, and the roads were covered with ice on this side of the Bay. A regular sleigh was out of the question, owing to the roughness of the road. So to reach Peninsula, only three miles over the water, I had to procure a sleigh usually used for drawing firewood, a good driver who was acquainted with the ice and would shun bad places, a good horse, a bundle of straw for a seat, and two good skins. Thus provided we started on a journey of sixteen miles. The first six were made in good style and the ice crossed, but on the other side of the Bay we found more bare ground than good road, and had to walk most of the remaining nine miles. We made the journey in three and a half hours, and were very glad to reach the hospitable abode of Captain Annett. In the evening I held a meeting of Church-people, numbering twenty-nine families—told them what the Diocesan Board proposed for them, and entered into an agreement as to payments, &c. The people were delighted to find they were cared for, and were not to be cast off a prey to Methodism and Romanism, both of which they seemed to hold in abhorrence. I commenced by regular ministrations the following Sunday morning, and proceeded on Sunday afternoon to Little Gaspé, distant ten miles. Here the road was through woods, and we had good roads. I saw the churchwardens before service, told them of the arrangements, and they promised to see the few who had remained faithful—twelve families out of over twenty. I had a large congregation, and spoke to them after service about the difficulties of their position, and the provision made for them ; and promised in January to spend a longer time with them. After service I hastened homewards towards Peninsula, hoping with Mr. Annett that as 'the wind was in,' we would have snow to make good roads ; reached Mr. Annett's at Peninsula the same evening and slept. In the morning three inches of snow—rejoiced that the journey round the Bay was to be done in short time. After breakfast started—rejoicings premature—snow balled up horses' feet—ice beneath—driving almost impossible—took four and a half hours to travel sixteen miles. Horse off its legs several times—reached Gaspé Basin—man and beast

tired out—without serious accident. Since then I have made three journeys on the ice direct to Peninsula—on St. Stephen's Day for Christmas Communion, and twice on sick calls—roads good, and travelling pleasant, in spite of cold. Soon, however, the weight of snow on the ice will weigh it down, and bring the water over it, and then the travelling will be bad until the month of March.

"Peninsula and Little Gaspé were three years ago a separate Mission, but too poor to maintain a clergyman. The Mission was then added to Sandy Beach, and now falls to my lot. The people in these parts are, and I am afraid will be, poor; they have to live the whole year on the product of six months' fishing and labour. In the winter there is not work enough to employ the men, most of whom take to hunting, which is hard work, and gives no returns besides the fresh meat they thus obtain for their families. About one hundred Carriboo are killed yearly in Gaspé, but the hunting-ground is fifty miles inland, away from human habitations, and camping out in the cold is very hard work. And the Cod-fishery is not so productive, owing to the markets being flooded with Norwegian fish.

"Now that Canadian salmon can be sent to the English markets, my people have a chance of selling their salmon about one penny a lb. dearer—making six cents (about threepence sterling) instead of four or five cents per lb., the old selling price."

Progress appears to have been made at Drummondville in both outward and inward things. The following is from a letter of the Rev. J. J. B. Allnatt, the Missionary there, dated December 31st:—

"The great effort of the past year has been the building of a new Parsonage, long and sorely needed. The old one was a large, inconvenient building—cold and draughty—the heating of which during the winter cost more than would have paid for both rent and fuel in a more comfortable house. I was at length obliged, from motives of both health and economy, to leave it, and rent a small house near the church. The congregation were thus stimulated to make a mighty effort, and a list was prepared at very short notice, and carried round by the wardens and members of the Parish Council, for signature, some promising money, but the greater part, in default of money, labour or materials. It was a touching sight, when the time came for digging the foundation and cellar, to see the band of volunteers, already tired with their day's work at their different avocations, coming together with spade and shovel for their labour of love, and toiling with might and main, by the fading light of the summer evening. The parson was in the midst of them, digging and shovelling (he flatters himself) with the best.

"And so we struggled on, through the summer and fall, and part of the winter, and now we are comfortably settled in our new home.

"I am thankful to report increasing congregations, and evidently increasing appreciation for the means of grace—reverent attention—and I hope some signs of telling effect from the Word preached.

"One great subject for thankfulness is the increased observance of the seasons of the Church—our Lenten and Holy Week services especially. The congregation, being in great measure composed of families formerly belonging to Presbyterian and other dissenting bodies, were disposed to regard these services as superfluous, if not objectionable. But this feeling has passed away; and now our Holy Week, with its daily services

and course of lectures on the Passion, has become a recognised institution, and a marked feature in our parish life. The attendance increases year by year, and many avowed dissenters take part in the services with evident interest. Still I am far from daring to assert that the spiritual life of the parish is in a satisfactory state."

FREDERICTON.

THE DANISH COLONY AT NEW DENMARK.—COLONIAL CHURCH WORK IN ALBERT COUNTY.

THE Mission at New Denmark is one of extreme interest. The population of the place consists wholly of Danes, numbering about 250, and is increased every year by fresh immigrants from Denmark. All were originally educated as Lutherans, but upon the principles of the English Church being carefully explained to them by their Danish pastor, the Rev. R. M. Hanson, old and young together, without an exception, joined the communion of our Church. It is now two years since Mr. Hanson was ordained a priest by the Bishop of Fredericton; and the service of the Prayer Book is now regularly celebrated by him in the Danish language every Sunday, the congregations comprising nearly the whole number of colonists. A church is rising among them, help having been contributed by the Bishop and their Anglican brethren; and as soon as this is consecrated Mr. Hanson intends to hold an English service once a month for the benefit of the settlers in the neighbourhood, no English church being near. Even already he is ministering to them in such ways as he can, and expresses very great regret at finding so many descendants of Church families who have drifted into dissent of various kinds, or utter irreligion, for lack of Church ministrations in the land to which they have emigrated.

An old and decayed Mission, unoccupied by the Church for seventeen years, has been very successfully revived by the Rev. G. Love, the Society's Missionary at Hopewell. The following is from the report furnished by him to the Diocesan Church Society at Midsummer last:—

"With the exception of a four or five months' residence by Rev. J. H. Talbot, Albert County has been without a clergyman for a period of nearly seventeen years. In September last, or about nine months ago, I was sent here to see what could be done. On arrival, I found that there were three churches in the county: one at Hopewell Hill, one at Harvey, and one at New Ireland. The church at Hopewell Hill was in

a deplorable state. The Communion Table had been removed, the cloth stolen, no Service Books, neither Bible nor Prayer Book, the walls scribbled over, portions of the stove pipes gone, others broken, the melodeon unfit for use. The church at Harvey was still worse, and deemed so unsafe, and needing so much repair that I had to abandon all idea of holding service in it, till proper and efficient means could be devised for raising a sufficient sum of money to begin the work of restoration. The third church is situated in New Ireland, an out-of-the-way place, and very difficult of access, and without any seeming surrounding population. Probably it is owing to this fact that I found the church building in a better state of preservation than could well be expected after the lapse of seventeen years. The Communion Table, the cloth, reading-desk, pulpit, and seats were all there. The graveyard was fenced in, and the sanctity of the place respected. I felt it was a mistake ever to have built this church. The worshippers who may have lived around it in former years had either died or left the neighbourhood. There remain (or they have been succeeded by) a few Roman Catholic families, who eke out a scanty subsistence. I grieved at what I saw, but I could not resist the conviction that this church was like a stranded vessel from which the waters had receded. I was, therefore, reluctantly obliged to turn aside, and, like the engineer who has to construct a railroad, follow population.

"Such was the condition of things nine months ago. Let me briefly state what has been done, and what we are at present doing.

"In the first place, Hopewell Hill Church was immediately made ready for service. The Communion Table was recovered, the walls were whitened, stove pipe purchased at a cost of about 24*s.*, the stoves placed in position and fitted for winter use, the melodeon repaired at a cost of 16*s.* and placed in the chancel, where, on Christmas Day, it was heard for the first time, after a silence of about seventeen years. Lamps and shades were also purchased, locks repaired, and a kneeling cushion for the prayer-desk presented by Mrs. Charles Peck, whose zeal for the Church's welfare is beyond all praise. In addition to this, services have been held and regularly maintained at Hillsboro, fifteen miles distant; at The Hall, Riverside; at the Methodist Chapel, Harvey; at the Court House, Hopewell Cape, and at the Albert Mine Church—six stations in all.

"When I first came to the county, I could find but one young lady who understood anything of church music, and every one else seemed to hold back from even singing a simple hymn. My wife was, therefore, obliged to take the playing and singing in hand at the different places, and conduct that portion of the service for me. As this state of things was undesirable, inconvenient, and could not always be possible, I exerted myself to form local choirs, or the nuclei of choirs, in each place, and I am happy and encouraged to be able to report that each of the six Missions, or stations in the county, is now in a position to depend upon itself, and furnish its own music and singing. I regard this as a great gain and step in advance. I may here mention that a sum of about 3*l.* 12*s.* has also been expended on Prayer-books, hymn-books and music-books. These necessary outlays, together with sexton's salary, lighting and firing the places where services were held, and the payments for many other accessories to the decent performance of public worship, have taxed the strength of all of us to the utmost. One collection, 13*s.* 4*d.*, for Algoma Mission, is all I am able to report for external use. I ought probably also to add that the requisite guarantee for the 60*l.*

conditional on the Society's grant of 100*l.* was signed and delivered to the Secretary in due form.

"Our financial account for the nine months ending June 15, 1879, is as follows, viz.:

	£	s.	d.
Offertory	8	8	11
Algoma Mission		13	4
Net proceeds of Concerts	9	0	1
	£18	2	4

"Hitherto, further than the grant for the support of the Ministry by the Diocesan Society, nothing has been received, I may say, outside the county. It is now necessary to make a deviation, and appeal for funds to supplement what we are raising amongst ourselves, so that Harvey parish church may be rendered safe to hold service therein. Accordingly, I told the people of Harvey that if they would raise 20*l.* themselves, or even 10*l.*, that I would undertake to collect, get, and give them 10*l.* more. That is now being done. Much more will be necessary to carry on the work to completion; but it is thought that 30*l.* judiciously expended now will arrest decay, ensure the safety of the building, and enable us to hold services and Sunday School therein, and so bear us on to the time when another effort, or efforts, can be made to render the work we have undertaken complete. All of the Mission Stations now established are, with one exception, well attended. We count fifty a small congregation; sixty, seventy, or eighty good; 100 or 120 very good, and there have been times when we mustered as many as 200. As an illustration, the following represents the attendance and offertory at the three places where service was held last Sunday, June 22nd, viz.:

Hopewell Hill,	Attendance	80	Offertory	$0.63
Riverside,	„	60	„	54
Harvey,	„	120	„	56

"One other phase of my work is worth mentioning. The whole county of which I have charge was given over to the Baptists and Methodists. The population is about 10,000. A large number of the *Dissenters* who, from novelty or curiosity, attended our service in the first instance have been retained, interested and familiarised with the Church services by means of the uniformly paged Prayer-book, which we have been using all along. These Prayer-books, which I take around with me in my wagon, are distributed amongst the congregation, who at the commencement of service are politely requested to stand up, told the page where they will find the order for Morning or Evening Prayer, and then, as the service proceeds, they are likewise told the page where the Psalms, Collects, additional prayers, chants, &c., may be found. I also make it a point to request them to repeat the Responses, and the Creeds, which they always do, after me. Thus a large number of people all over the county are made as familiar with the Church's forms of worship, as they are with their own chapel services. *It is not difficult to foresee or predict the ultimate result of this policy if persevered in.*

"To sum up. The result of the nine months' work is this: The guarantee required by the Diocesan Society has been signed; six Mission

points have been established, and services regularly held in all; one church has been repaired and made fit for service; the nuclei of six choirs have been formed; a large number of people, hitherto unacquainted with our services, have been, and are still being, familiarised with them; the young have been baptized; those willing to be confirmed will probably more than double the number of communicants in the county; the sick have been visited; the dead buried; a number of Prayer-books, hymn-books and music-books have been purchased, and extensively used.

"We are now engaged in repairing a second consecrated church, which bids fair to have a good congregation and a Sunday School, and so meet a need very much felt."

Since writing the above report Mr. Love has collected the money required to put the church at Harvey in partial repair, and services are now held regularly there instead of in the Methodist chapel. He is gradually proceeding with the fitting, furnishing, and adornment of the church. The Bishop has visited the Mission, and held a Confirmation of nine adults, formerly Baptists or Methodists. Mr. Love is apprehensive lest from the impossibility of his people raising the sum expected to meet the Diocesan Society's grant, that aid may be withdrawn, which would necessarily cause a collapse of Church work in the county.

HURON.

CHRISTIANITY IN WALPOLE ISLAND. — SCATTERED SHEEP. — FREE-WILL OFFERINGS.

THE following very interesting description of the present condition of the Indian population of Walpole Island, and of the hold Christianity has gained upon them, comes from the Rev. Andrew Jamieson, and reaches to the end of last year:—

"I am thankful to be able to report progress—to tell you that the Indians are industrious, working steadily on their little farms and anxious to follow in the white man's ways, depending less upon hunting, and more upon the cultivation of the soil.

"They continue, at the same time, to take a lively interest in the Church services. Our seasons for Holy Communion are looked forward to with joy, and a goodly number of communicants religiously and devoutly disposed, come to the most comfortable Sacrament of the Body and Blood of Christ.

"On Tuesday, the 28th of October, we had Confirmation. On the day before I had been with the Bishop in the township of Moore, eighteen miles from our Island, assisting in Confirmation services there. The

weather was very stormy, and as the wind was raging with great violence, I was somewhat fidgety and uneasy about the appointment for the morrow. At midnight, while in bed, as I listened to the howling of the wind, I made up my mind that we could not possibly reach the Island Church. Towards morning, however, there was a slight lull. At 1 P.M. we entered our boat, the wind still raging, and the river, a mile wide, very rough. On some one remarking that it was a pity that his Lordship should be out in such weather, the Bishop replied, 'this was nothing,' that he was an old sailor, having crossed the Atlantic thirty times.

"Our Bishop certainly roughs it well, and in the discharge of duty sets an example of zeal and energy, of promptitude and punctuality to the youngest of his clergy. On landing near the church we had no reason to regret the efforts we had made to keep our appointment, for we found the church open and filled with worshippers. After prayers and singing, the candidates, thirty-two in number, were called forward. They seemed to realise the meaning and the importance of what they were doing. We had been preparing for Confirmation throughout the summer months, so that I had every reason to hope that all who went forward to receive this Apostolic rite, did so intelligently, prayerfully, and with a sincere desire ever hereafter to walk in God's ways, and in obedience to His commandments.

"The Confirmation Service being ended, we had a Missionary meeting, when stirring addresses were made by several speakers. A subscription list was then opened in aid of the Diocesan Mission Fund, and the Indians were called on to put their names down for any amount they felt themselves able and willing to pay. 75$, or about 15*l.* were subscribed to be paid on Christmas Day, two or three promising two dollars, some one dollar, the majority twenty-five cents, and others less than that.

"We have no collectors, but the subscribers, if ready on the day appointed, come up to me standing within the chancel rails, and place their money in my hands. They look upon it as offered for God's service, and it is called *Kryha munedro roghonearomur*, Anglice, God's Money.

"Christmas Day has passed and gone; I am happy to say that the services were well attended; every place was occupied, and additional seats were brought into the aisle to accommodate the people. The church, as usual, was tastefully decorated. After prayers and a short sermon suitable to the day, the Holy Communion was administered to sixty communicants; at the same time, nearly all the subscriptions to the Mission Fund were willingly and devoutly paid in.

"When the services were ended, a box full of articles of clothing, with a number of pictures—beautiful illustrations of certain parts of the Bible Story, was opened and distributed to the most needy and deserving. This box was sent by a Christian lady who takes a great interest in this Mission, and who has for eight years past, gladdened, in a similar way, the hearts of my people. Our late Christmas will long be remembered amongst us as a season most joyous and refreshing.

"I must now turn your attention to another part of the picture. The Indians just now are uneasy about their annuity. This money arises from the sale of lands which years ago they had surrendered to the Crown.

"Walpole Island, as you are aware, is occupied by a portion of three different tribes, viz. the Ojibways, Pottowawtomies, and Ottawas. The Ojibways, 600 in number, are the only parties who have any claim to the annuity. From this source, after deducting small allowances to the chief, and four councillors, four dollars per annum are given to each individual

Indian; the youngest receiving as much as the oldest member of the tribe—a child a day old being entitled to as much as a man of four-score years. The larger the family, the greater the amount to be received by the head of the household.

"In 1827, a treaty was entered into with those Indians, under which a certain amount of money was guaranteed every year to them, as payment for lands ceded to the Crown. The Indians included in this treaty were 440, and the money was to be paid to them and their descendants.

"To understand the origin and nature of the present trouble, it is necessary for me to mention that of the Indians on the Island, at the present time a large proportion are of American descent, *i.e.* Indians from the frontiers of the United States, who have been domiciled here for forty and even fifty years. These Indians being related by blood to the Walpole Islanders had been invited to settle on the island, and as about this time they were threatened by the American government with removal to the Far West, they most gladly accepted the invitation. On their arrival they were kindly received by their kinsmen, and, in a short time, agreeably to Indian custom, were adopted as members of the band, and as such were looked upon as entitled to all the rights and privileges of Indians born on British soil, and, as a matter of fact, did enjoy the same. These immigrants or refugees and their children were then permitted to receive an equal share in the yearly payments, as well as in all the benefits arising from their connexion with England.

"But the old chiefs under whose *régime* this state of things began, have all passed away, and the young Indians of the present time, more enlightened than their ancestors, and looking more carefully after their pecuniary interests, are dissatisfied, and now wish to reverse the policy of their fathers, or, as they say, to adhere to the strict terms of the treaty. They urge that in receiving the new comers from the United States, and especially in giving them an equal share in the annuities, the old chiefs had acted *ultra vires*, and had ignored the provisions of the treaty which limited the payment to such only as were included in the original 440. Thus, at this moment, our population is divided into treaty and non-treaty Indians.

"One circumstance which no doubt has had much to do with the present movement, is jealousy on the part of the treaty Indians. Of the two sections, the non-treaty Indians, as a general thing, are the more intelligent and enterprising. They are more industrious and better off, and on this account have more influence and authority on the island. This has given offence, and has contributed, in a great degree, to strengthen the desire for a change. There has been restlessness from this cause, since 1870. Some think that this difficulty might have been settled sooner, but there were hindrances in the way. Since the arrival of these "Mayuggezezig" (strangers), as they are called by the natives, many years had passed away, and intermarriages of the Ojibways with the Pottowawtomies or Ottawas, had been more or less frequent. It seemed, too, a hardship to cut off from the annuity parties that had shared in it for the long period of fifty years. Moreover, it was hoped that the dissatisfaction existing would gradually die away, and that, after a while, all would settle down into their former state of contentment.

"But matters grew worse, and latterly the agitation became so troublesome as to attract the serious notice of the Government, and the local agent, an honourable and upright man, was instructed to call the Indians together, and examine them under oath as to their antecedents, viz. when and where born? where their parents came from? when they came to

the island? and their relation, if any, to the treaty Indians? The examination was very tedious, and lasted a long time.

"There were several touching incidents as the examination proceeded. Amongst several, I shall mention one, the testimony of an aged squaw, named Gunnukwanbubmequa, a woman much respected in her tribe. Her daughter had married a Pottowawtomie, and she was afraid that on this account the daughter and her children would lose their interest in the annuity. When addressing the agent she took out of a bag a scarlet-coloured coat which had been worn by her father, an Indian brave, who had seen much service during the war of 1812—1814. She also produced a medal which had been given him for courage and good conduct. These she had kept, and would continue to keep, she said, with jealous care, and she hoped that in remembrance of the soldier's merits, the interests of her child, and of her grandchildren, would be protected. Her statement was taken down and appended to her testimony.

"The agent, I am glad to say, spoke most favourably of the manner in which the evidence was given. He was much struck with the strong desire on the part of almost every one to tell the truth, however strongly that truth might seem to operate to his prejudice.

"The testimony thus obtained has been forwarded to Ottawa, and a final decision may be expected soon, which I trust will bring peace, if not complete satisfaction, to these children of the forest.

"Of course, if the result prove unfavourable to the claims of the 'strangers,' it will be a great loss to some of them. The aged and infirm will feel it keenly; as for the rest, time will be the great consoler, and I always tell them that the erasure of their names from the pay list, even if it should take place, need not be a great calamity, that a few more potatoes or ears of maize put in the ground would easily make up for the loss."

The Rev. J. D. Brown, of Clarksburg, in his letter of September 30th, 1879, mentions an incident, not of an uncommon nature in Missionary life, but leading perhaps to more immediately happy results than usual:—

"Some two months ago in visiting in a remote corner of my Mission, I came across quite a number of Church families, who had not seen a clergyman in their houses for some years, and it was quite a pleasure to see the hearty way in which they welcomed me, and see them willing to leave their harvest work and sit down while I read and expounded God's Word and prayed with them. Finding them so anxious to have the service of the Church of England carried on near them, I obtained permission to use a Primitive Methodist Church, and appointed a monthly service on Thursday evenings. The first time I went was a very dark night, thundering and lightning and pouring with rain, still I had twenty-five present, some having walked two miles. The next evening that I had service about ninety attended, in fact, the little church was full and some were sitting outside, and a more attentive congregation I never preached to. I am thinking of going there on Sunday evenings once a month, as it is only five miles from one of my other churches. The people are very poor and have no horses to drive out with, and many live some miles further still."

A glimpse of curiously primitive customs at Meaford is given us

in a report from the Missionary there, the Rev. J. Hill, which at least speaks well for the spirit of the people towards their pastor:—

"Tucker's school-house, which is secured every second Wednesday evening, gave during the past winter firewood and provisions to the extent of about $25 worth, in one of the old-fashioned donation parties—unknown I think in England, but common in the States—the minister's house being suddenly invaded by a host of people who bring with them provision for a supper, and a quantity of grain and vegetables for the pastor's use."

ALGOMA.

SPIRITUAL DESTITUTION IN THE BACKWOODS.

MISSION work in Algoma lies, to a great extent, among heathen Indian tribes, but that it has, as all the work undertaken by the S.P.G., two distinct sides, we are reminded very forcibly by the October report of the Rev. Wm. Crompton, a travelling Missionary in the diocese, whose efforts are especially directed to benefit our own countrymen settled in the bush. The spiritual condition of the vast tract of country through which he journeys is truly appalling, and should stir the hearts of many to aid the fund he desires to place in the hands of the Bishop, for the purpose of building numerous small places of worship at central points in the backwoods.

"I have the honour to hold the position of travelling clergyman in the Diocese of Algoma, and in that capacity have at present *fifteen stations* at which I conduct services, some fortnightly, some monthly. I have, as a rule, three services every Sunday, sometimes four, and the stations are from seven to fourteen miles apart. My district is in the form of an immense triangle, one side of which is sixty-three miles long, the other forty-four miles, and the base twenty miles.

"Many of my stations cannot have Sunday, so they are compelled to be satisfied with week-day services, and hundreds of settlers gladly avail themselves of this privilege. This to some may appear a matter of course, but when I state that the *labour of the axe* is the daily food of a settler, not only at the immediate time, but in the future for himself and his children, considerate people will see that, when a settler gives up his time to attend the services of his church during the week-day, having already set apart the Lord's Day, he is giving liberally of his substance and shows a strong devotion to the Church.

"My home is completely in the backwoods of Canada, in the district called Free Grant, and my residence is the ordinary log-house of the settler.

"I came to settle here with my large family after a toilsome life as a City Missionary and Lay-reader, and finding there was a demand for my help by my Church, I offered myself and chose the life I lead with my eyes open. I commenced as Lay-reader amongst my immediate neighbours,

and in that capacity soon had seven stations at which to hold service ; then passed for Orders, because there would be a wider and more useful sphere of labour opened out to me.

"Of course I have to give up many of the conventionalities of life on my travels, and it is very hard work. But personal inconveniences are not what I wish to speak about, or those which give me the most pain ; these do not form the hardest part of my work. That which wearies me, makes me heart-sick, and depresses me so much that, at times, I am tempted to yield to a feeling of despair is, that there is so much work around me which, with all my labour, I cannot begin to do.

"My travels lead me into or through eleven townships ; each township is upwards of ten miles square, so that my small parish contains about *eleven hundred square miles!* I border on Perry, Franklin, Armour, and seven other townships, which makes another thousand square miles, and Government is now surveying six fresh townships or another six hundred square miles. All these townships are well settled up, and we have thus some sixteen townships, or *sixteen hundred square miles of country which are never visited by a* parson, and many of which have no sort of ministerial services whatever. I am the only clergyman of our Church in a country of about two thousand seven hundred square miles, *teeming with thousands of souls for whom Christ died and who once knew Him as their Saviour.*

"I pray you, if possible, publish what I write, because I ask that something may be done for these perishing thousands. I ask not that the heathen may be converted into the Christian, but my prayer is, that *Christians may be prevented becoming worse than heathens.*

"With an experience of S. Giles', London, Gosta Green, of Birmingham, and Angel Meadow, of Manchester, I can boldly say, I never heard blasphemy in the *slums* which could equal that I have heard in the Backwoods.

"These people can say 'Paul I know,' but it is only to dispute with him ; and 'Christ I know,' but only to use His name as a vehicle for blasphemy. But have we any right to expect that it should be otherwise, when, by the system of free grants, people are tempted into the isolation of backwoods life, and no provision whatever is made that they are reminded that they have a soul to be saved and a God to honour and obey? I may be met with 'Why, how is this? Canada is a prosperous country. A church of her own ; let that Church see to her own children.' Alas! here is where I am compelled to join issue with our brethren. Five years ago there were only thirty heads of families in the township where my house is, now they number hundreds. There are known to be at the present moment *tens of thousands* of human beings, where, five years ago, the residents could be counted on both hands! *And the majority of these come from England.* Of all my fifteen congregations, I do not know that I have *thirty* souls who are Canadians. In many places my congregations are either entirely English or Irish. There is not a colonial church anywhere which could make due provision that these souls should be properly cared for : and I feel deeply the responsibility which will lie upon our brethren 'at home' if they do not make strenuous efforts that these wandering, should not become lost sheep to our Israel.

"Not only blasphemy and immorality of the worst kind, but communism and infidelity must of necessity increase. Whilst the Church is sleeping, so far as the bush settlers are concerned, the enemy of souls is busy, and vile papers and agents are spread widely around. The outcome of this will as certainly be, as that the sun gives us daylight. The evil

thoughts, passions, and indulgences of bush-life must and will gradually increase the sphere of its influence, and even quiet England herself, with all her religious advantages, will feel that influence, and Satan's kingdom will spread where least expected. Soon the facilities of trade will be within the reach of these our isolated backwoodsmen, for there is no part of the country of North America better suited for the production of cattle to meet the demand of the meat-trade with England than Muskoka, and any one may trace the effect which will gradually be produced on the world at large when these men, keen where money is concerned, but to all intents and purposes unbelievers of the worst kind, are thus brought to mix with their fellow men outside. Modesty, decency, honesty, nay, everything goes when religion goes ; and how can we hope to preserve religion amongst the men whose chief motive (speaking generally) of coming to the bush, has been a worldly one entirely? What other results can we look for when these thousands on thousands are left in isolation of bush-life far from the ken of neighbours and without the restraining influences of religion, and without any fear of a call from one whose duty it would be to, and whose very presence would, restrain evil habits and remind every one of that Jesus by Whose name they are called? True there is a great deal of prosperity in Canada, but that is not *this* part of Canada; and the portion which is prosperous has almost more than she can do to see that her children there are provided with religious sustenance.

"Alas ! the Church in Canada, so far as we are concerned, can do little more than wring her hands in helplessness at the sound of the great call she hears on every side without the power to aid. We are compelled to look to our mother in England and ask her to come over and help us. And there are thousands who see the danger of bush-life to themselves and their little ones, who are craving for the 'Bread of Life.' I can number my people by hundreds now—I could number them by thousands if my physical powers would only support the wishes of my heart. In every possible way they can these settlers show their earnest desire for the services of their loved Church. I know of a woman who had to walk some three miles to meet me once a month for service, and who borrowed a pair of her husband's top-boots to help her to keep out of the swamps ; and before she would be kept back by the deep snow, has even worn her husband's trousers.

"A man met me the other Sunday, having walked twelve miles for the purpose, to ask me to go near where he lived and give them an occasional service, for he said, 'There are more than forty Church families there.'

"On Sunday, October 5th, I opened a so-called church at Seguin Falls —$39 (about 7*l.*) was all the money we could get, but the men did the work. I fear we cannot have service there during the winter. But I shall not soon forget the scene. As a special favour I gave them the whole day for the opening. The people literally came miles to service, none came less than three-quarters of a mile, many came ten miles. In the morning we had sixty-three adults as a congregation, and in the afternoon the place was crammed, barely leaving me room in which to officiate. A poor man from Manchester would have made a good picture. In his excitement he stood prominently forward—literally shouting the chants and hymns, with the tears streaming down his face. At the end, he hardly gave me time to take off my surplice before he grasped me by the hand and said, 'Sir, sir, Mr. Crompton, I have been right to the top—right to the top of the tree to-day. Thank the good God for this day.'

He had walked seven miles to service. Dear Mrs. V. from Walsall—she could not stand for emotion, but how she sang! Her whole soul seemed to be pouring from her, whilst her husband *knelt* by her side during the whole service; they had walked six miles to it.

"But Mrs. W., from London, was the lady for the occasion, because her baby was to be the first baptized in 'our new church'! Was ever baby so honoured? One lent a nice lace cap, another a white frock, another something which did duty for a robe. When I was going to our font (?) the whole congregation seemed as if they were desirous of getting there too—and oh, those responses! they came from full hearts, accompanied in some cases with full eyes. Before the whole crowd, Mrs. W. said out, 'I have never been in a church since I heard Bow bells, and my baby is the first baptized here'! It was the outpouring of a grateful heart *which had been deprived of the means of grace for eight years!*

"But why multiply instances?—I could give them by the score, where our fainting brethren are longing for the Waters of Life."

RUPERTSLAND.

THE WORK OF THE CATHEDRAL MISSION STAFF, BY THE REV. J. O'MEARA, OF ST. JOHN'S COLLEGE.

OUR work is carried on upon the principle of the associate Missions, which have been found so successful in the more recently established dioceses of the Western States. We are sometimes aided in this work by the clergy of the neighbouring parishes, whose services are in that case supplied during their absence by the members of our staff. By this arrangement the following Missions are supplied—Cook's Creek once a month; Rockwood once a month; Victoria once a fortnight; Woodlands once a fortnight; Ossowa once a month; Morris once a fortnight. In addition to these we have five services at the centre every Sunday, viz. three in St. John's Cathedral itself, and two in Christ Church, which has now been erected into a separate parish under the incumbency of the Rev. Canon Grisdale, B.D., and gives every promise of becoming a strong and flourishing congregation. This congregation will doubtless ere long be in the same independent and self-supporting position as Holy Trinity Church is now: a congregation which was for some years supplied from the Cathedral by the aid of a grant from the Society.

I shall now give a more minute account of the various Mission stations referred to.

Cook's Creek.

This is a Mission established some years ago. Owing, however, to the circumstance that it lies to the rear of a large and almost unoccupied half-breed reserve, the population of this settlement has not increased in the proportion which was at first looked for. It is considered, however, important for us to hold our ground until the reserve shall be settled, in which case our congregations would largely increase, and the Mission become a much more flourishing one. Land has already been secured for the erection of a church.

Victoria.

This is a Mission lying some thirty miles north of St. John's. In the summer time it is exceedingly difficult to serve, as there is a good deal of swamp to be crossed in reaching it. Here there is an exceedingly neat and comfortable little church, erected through the exertions of the Rev. S. P. Mattheson, of St. John's College, who for some years had the pastoral care of this Mission. There are some strongly-attached Church families in Victoria, the land is good, the settlement increasing in population: altogether the prospects of the Mission are very good. The last occasion on which I held service at Victoria I was much pleased and encouraged. The church was well filled with a devout and attentive congregation. The responding was good, and the singing was very hearty and decidedly congregational. There is a large section beyond Victoria which is rapidly filling up, and in which there are, I understand, many Church families. The whole district requires the services of an active and earnest resident clergyman, who would do much towards the building up of the Church and the establishment of it on a strong and permanent basis. We hope in a very short time to have arrangements completed by which we may bring into operation the Society's grant to Victoria and neighbourhood, so that this large, important, and growing district will be placed in the hands of a resident minister.

Rockwood.

This settlement lies about two miles to the west of Victoria, and is supplied with services once a month. The Church population of this settlement is not large, but the families which belong to the Church deserve great credit for the steadfastness with which they have clung to the Church amidst great discouragements and a good

deal of necessary isolation. They now gladly avail themselves of the monthly service, and show a loving appreciation of the Church's ministrations. Upon the last occasion when I held service here the house in which I held service was well filled, some of the congregation having come a very considerable distance to be present. Land has, I understand, been promised at Stonewall, a village some three miles from the centre of Rockwood, in case of our wishing to erect church buildings; but this cannot be done till there is a clergyman resident in the district.

Woodlands.

This is a settlement some thirty-five miles distant from St. John's. It is an exceedingly difficult matter to serve this Mission, as a great proportion of the road lies over a bleak uninhabited plain, in addition to which the swamps in summer and the deep snow in winter make the travelling very laborious both for horse and man. There is here a church capable of seating about a hundred, which was built some two years ago, the people themselves doing a considerable share in the way of furnishing material and labour. The congregations here are fairly good, averaging between thirty and forty. There is not as yet a very strong Church tone amongst the people. They require to have a clergyman going in and out amongst them constantly, visiting them in their houses, holding week-day services amongst them, and thus establishing a more decidedly Church feeling amongst them. When this can be done I believe that a really vigorous parish may be established here, as the people have always expressed themselves as very willing to aid in supporting the ministrations of the Church in their midst. It was originally contemplated to connect this Mission with Victoria, but grave doubts have arisen as to whether this is practicable.

Ossowa.

This is a small settlement about fifteen miles west of Woodlands, and therefore about fifty miles from St. John's.

Although the distance renders it extremely difficult to serve this place regularly, still an effort is made to give the Church families there residing a service at least once a month, for which they are very grateful.

Morris.

This Mission lies in a direction entirely different from those to which I have already referred. It is a small town situate about

forty-five miles south of Winnipeg. This Mission, which was commenced by the Rev. Canon Grisdale about a year ago, has been for the past six months under the supervision of the Rev. W. Cyprian Pinkham, of St. James's. The prospects of our Church are at this place very promising. There is a strong Church feeling amongst the people, many of whom are of quite a superior class. They have guaranteed a fair proportion of the salary for a resident clergyman. On my visit to that Mission last spring I was delighted with what I observed of the general feeling of the congregation. The service was good; there was an excellent choir, hearty congregational singing, and very good responding. I am happy to say that through the liberality of the Society, aided by the offering of the people and a small grant from our own funds, a sufficient salary has been secured for the obtaining of the services of a resident clergyman at Morris, and I am also glad to know that there is a prospect of securing a suitable clergyman for this position at no very distant date.

And now I would make a few general remarks upon the work of our Church in the new settlements of the Canadian North West. These settlements are, to a very considerable extent, composed of farmers from the older provinces of the Dominion.

Now there are certain characteristics attaching themselves to our Canadian farmers as a class which require of a clergyman labouring among them special methods of work. In treating of the feelings towards the Church of England of the Canadian middle-class —farmers, better class mechanics, and others of a similar standing, it cannot be too carefully borne in mind that the Church of England is not *the* Church of the Dominion, either in point of numbers or wealth: the Methodists being the most numerous, and the Presbyterians the most wealthy, of the religious denominations. It is true that in the general social rank, and consequent intelligence of her members, the Church of England in Canada has considerably the advantage; but this circumstance does not of itself weigh much amongst our rural communities. The Church in Canada therefore must take her position as simply one amongst several principal denominations; lacking, therefore, at least amongst our county populations, the prestige of historic greatness and national importance which attaches itself to the minds of well nigh every native Englishman to the Church of his nation. As a consequence of this, there is not amongst our Canadian farmers that acquaintance with the special forms of our Church which one would like to see.

In many congregations, even where there is quite a warm attachment to the Church, there is a terrible lack of hearty responding. There is also amongst our Canadian settlers a certain independence of character, resulting sometimes in a kind of brusqueness of manner which requires to be understood by one working amongst them. There are, however, other points which somewhat counterbalance these difficulties. Our Canadian settlers thoroughly understand and appreciate the position of the Church in British North America, as being entirely dependent upon its own resources, and upon the liberal support of its own people. They are, therefore, in the great majority of cases, found willing to bear their share in the support of the means of grace amongst them; and the natural push and energy of their character makes them usually quite ready to lend a hand in the erection of new churches and parsonages in their midst. They are also exceedingly hospitable, and are always prepared to give the best their house affords to the clergyman.

In our work amongst the Canadian settlements, and our endeavour to lay the future prosperity of our Church upon strong and permanent foundations in the affection and respect of the people, we her ministers must endeavour by every means in our power to adapt ourselves to the peculiar needs and characteristics of the class amongst which we labour.

There are two plans which if followed would, I conceive, result in the drawing of these new settlers more closely to the Church. The one is the adoption of a simple Mission service, such as is in use in some of the Western States. A form of service in which the whole morning and evening prayer might be simplified, and in which all the collects, psalms, responses, chants, &c., should be presented, just in the order in which they were to be used, so that even the most ignorant might have no difficulty in following the service and joining in the responses and chants. Such a service, if got up in a cheap form, with say twenty or thirty well-known hymns at the end, would be of untold value in teaching our people to enter into and appreciate the sweet services of the Church. Another plan, which I believe would be found exceedingly useful in this way, would be the establishing of a singing class under the auspices of the Church. At this class the hymns and chants for the Sunday might be gone over, some general singing instruction given, and the responses taught and practised in a way which would be impossible in the regular Church service on the Sunday.

SASKATCHEWAN.

OPENING OF NATIVE TRAINING COLLEGE.—THE EDMONTON MISSION.—INDIANS ASKING TEACHING.

ONE of the schemes of the Bishop of Saskatchewan which lies nearest to his heart, is that for a Training College for Native Helpers. Both the need which exists for such an institution, and the progress made towards supplying it, are set forth in the Bishop's letter from Prince Albert, of November last:—

"The work of the 'Training College for Native Helpers' was begun here on All Saints' Day by a service in St. Mary's Church. On that day, thirteen years ago, I preached a sermon at St. John's Cathedral, Manitoba, at the opening of St. John's College, of which I was then, and for eight years after, Warden, and Divinity Professor.

"The buildings of the Training College are so far advanced that the tutor in Cree has taken up his residence, and a boarding-house for students will be opened next week under the charge of a tutor who will reside with the Students. The main building, which includes class-rooms, library, and warden's residence, is in progress, but will not be ready for some months. The large hall, to be used as a library, will contain the books already received from the University of Cambridge, and those promised by the University of Oxford.

"The necessity for this Training College becomes more manifest every day. Almost within sight of the College grounds are encamped about a thousand Sioux Indians—*all heathens*—they have been attracted here by the prospect of receiving help from the settlers, as the failure of the buffalo has caused great privation among them. They are to be seen every day along the roads of the settlement, or sitting on the floor around the kitchen stove in the people's houses. Their faces are painted with the brightest colours—some green, others red, blue, yellow—while many prefer a variety of colours. Their hair is plaited with feathers, and their ears ornamented with trinkets of brass. Their tents are scattered all round the settlement, and their drums may be heard at all hours of the night as they carry on their heathenish dances. Although, as I have already informed you, a Mission in connexion with S.P.G. has been opened among them, the work can only proceed slowly until we can get a good interpreter, or until the Missionary masters the language. He is a most able young man, highly educated, and possessed of a perfect knowledge of the Cree Indian language; but this language is altogether different from the Sioux.

"What a noble opportunity we have here for the work of the Training College! We want means to provide a Sioux tutor and to support some young men of the tribe as students at the College. These Sioux are part of a large band of ten thousand—*all heathens*—now within the diocese of Saskatchewan. They were some time ago driven into our territory by the United States troops after many bloody battles. We believe that they will be permanently settled among us. What a mass of heathenism added to the many thousands of heathen Crees and Blackfeet properly belonging to the diocese of Saskatchewan! What a grand

opportunity for the Church to seize! What a harvest of immortal souls ripe for the sickle! But we must work by *means*, and by *approved* means too. We must have men from among these Indians under systematic tuition before they can become intelligent and effective teachers of their countrymen. A leading feature of the plan of the Training College of this diocese is having tutors in the Indian languages, who shall give grammatical training to the Indian students *in their own language*. As yet we have only *one* tutor of this class. He is a most effective one in the *Cree* language. For example, he is now giving instruction in Paley's *Evidences*, and Maclear on the Old Testament. He trains the students to reply to his questions both in English and Cree, that is, to study up the books in both languages, so that they will be able to deal with theological terms, idioms, and modes of thought and expression in the Indian language (of which they are masters as regards the ordinary conversational style). What a blessing it would be if I could get this done in Sioux and Blackfeet as well as in Cree! I have my anxieties about the College, even of a financial character regarding the buildings. The expense of building is simply enormous here. The two catechists of the Society, Messrs. Matheson and Hilton, are working to my entire satisfaction in Prince Albert and surrounding district. Mr. Matheson goes regularly to Halcro' settlement, a distance of twenty miles. He has already gathered a congregation of between fifty and sixty Church people."

Writing on 18th December the Bishop says:—

"We have now seven students actually engaged at work in the College, and expect to have three more by and by."

From the Rev. Dr. Newton we have received some interesting particulars of the work of his Mission at Edmonton up to the middle of last year. He has now been stationed there more than four years:—

"The mission covers 125 square miles of a difficult country to travel in; and where everything is frightfully expensive. In this district I have conducted 211 services, and travelled between 2,000 and 3,000 miles. Thirty-nine baptisms have been performed, and of these nineteen were adult persons living out on the plains.

"Holy Communion was administered only seven times owing to the difficulty of procuring wine.

"This year saw the opening of the first church in this vast section of country: the congregations especially during the winter were very good, the church often being well filled with settlers and Indians. For the latter were frequent Cree services. At All Saints, Edmonton, the people have fairly assisted by labour, &c., in building the church. The cost of building is enormous."

Dr. Newton enlarges on the vast field of work among the Indians which lies open to him, and again pleads earnestly the claims of those at Saddle Lake (p. 445, 1879):—

"In several directions from Edmonton Fort within fifty or sixty miles two or three Indian Missions could at once be established with every probability of success. Indeed the distress and misery of the Indian

population cry aloud for Christian aid and sympathy. But I cannot refrain in this report from urging the venerable S.P.G. to give their special attention to the earnest invitation of a large band of Indians at 'Saddle' Lake—a place situated about 125 miles north-east of Edmonton—for a Missionary to settle amongst them. On my first visit to them they pleaded as souls without a shepherd that I would tell the authorities of our Church their great need. They said with much quiet dignity of manner, 'We are poor and ignorant, we know nothing. Nobody takes any heed of us—what can we do? We wish to know how to live as civilised and Christian men.' I ventured to encourage their desire for a Missionary, especially when I saw that the station was good, and that they had really settled down to farm on a 'location' where hundreds of 'plain Crees' could be soon gathered. Every visit I pay them increases my interest in and love for these people. Day by day large numbers of children are instructed: service is held every evening so that the largest 'Wigwam' is filled; and late into the night my tent has visitors asking about 'Divine things.' The sort of questions asked are as follows: 'What is the Christian Religion?' 'Where did it come from?' 'Is there more than one Church? and how can we find the true one?' And again, 'What ought a Christian man to believe and do?' Most intelligent questions, and the same as men are asking everywhere. At present Joseph Howe, a respectable Cree, conducts prayers on Sundays at Saddle Lake, and teaches in the week; also acting as interpreter when I go down. His salary is made up by a government grant, as Indian teacher, and also by assistance received from the Bishop of Saskatchewan. But a Missionary is earnestly needed there, and I beseech the venerable Society to accede to their request: I never shall have the heart to go and tell them that their prayer has been refused."

NOTES OF A VISITATION OF THE TURKS ISLANDS.

BY THE BISHOP OF NASSAU.

"*May 6th*, 1879.—At 5 A.M. I started on board the schooner *Osborne*, which I chartered for the trip, accompanied by my friend, Mr. M——— (an earnest Church worker in Nassau, and a very pleasant companion) for Turks Islands and the Caicos, some 500 miles to the S.E. of New Providence. The view of Nassau Harbour at this early hour, with the eastern horizon lit up by the rising sun, the shipping standing out in bold relief, was a sight not quickly to be forgotten. When we started we had the vain hope that by the end of the week we should reach Grand Turk; but with a daily succession of light head winds our progress was slow. Making up our minds not to complain, we passed the days in the usual way they are spent at sea, in reading and sleeping, with nothing but the sight of an occasional shark to vary the monotony of sailing in calm waters under a tropical sun.

"*Saturday, May 10th.*—Drifted all day yesterday in a dead calm, making scarcely any headway. This morning we sighted Crooked Island. I now made up my mind to spend to-morrow at Long Cay Fortune Island, and resume our voyage on Monday. About 4 P.M. we anchored off Long Cay, and were immediately boarded by the Rev. W. W. Duncombe, rector of S. David's, who was accompanied by the resident justice.

With as little delay as possible we gathered our things together and landed, making our way to the Rectory, when we were most heartily received, and where we spent a pleasant time under the hospitable roof of the rector and Mrs. Duncombe.

"*Sunday, May 11th.*—I celebrated Holy Communion this morning at seven o'clock, and preached at the eleven o'clock service. At this service the rector presented me with a very cordial address of welcome from the Church people in his parish. There is established in this parish a guild, known as the 'Christian Army.' It seems very successful in keeping the younger members of the Church together; they have special services for the guild on certain Sundays in the month, and I was told they are most attractive. I preached again at evensong, when we had a very large congregation. The church here is a wooden structure with tabby work inside. It is commodious and well arranged. The chancel has been fitted up with taste; a reredos of yellow pine, with some dark wood introduced, and the sacred monogram of the same wood filling three niches is very effective. The singing was hearty and congregational. This is one of the many stations throughout the diocese, where little heed has been paid to Canon iii. respecting the payment of Church dues. The people here, like others elsewhere, contribute next to nothing towards the Clergy Sustentation Fund, and Bishopric Endowment. They seem to have a sort of notion that money will be forthcoming somehow or other, and they do not understand why they are called upon to do now what has never been expected of them before. It is very difficult to get people to grasp the true meaning of disestablishment and disendowment. I fear it will be a lesson never thoroughly learnt till it is brought to bear upon the Church people out here by the sad practical experience of a parish being deprived of the services of one of the present clergy, which God forbid should be the case for many years to come.

"*Monday, May 12th.*—Soon after 2 P.M. we were mounted on horseback to ride to the south side of the island, when we found the *Osborne* waiting for us; we quickly embarked with all our impedimenta, which had considerably increased, through the generosity of the people, who made us offerings of vegetables, fruit, &c. &c. We were now fairly on our way to Turks Islands, but again we experienced similar weather to what we had last week, and it was not till Thursday that we began to sail over the Caicos Banks.

"*Saturday, May 17th.*—Last night we saw a good deal of lightning to the south, and the weather looked threatening. At 5 A.M. we began to make preparations to start, having anchored for the night off some Cays on the eastern side of the Caicos Banks. The breeze increased, but unfortunately it blew from the wrong quarter, so we had rather a rough time of it, beating against a strong head wind. Our appetites seemed now to have entirely forsaken us, and we were more or less compelled to keep *quiet*, though everything else in the ship, as she gave a lurch, acted in just the contrary way. After thirteen hours' rough sailing we anchored off Grand Turk, which is a low-lying, uninteresting, and barren-looking island, with about as many trees on it as there are fingers to one's hands. On anchoring, the Rev. H. Crispin, accompanied by the Commissioner of the island and the Custom House officer, came on board. This island, not forming part of the Bahamas, is a foreign port, and so we had to undergo Custom House inspection. I was very glad to be once more on land after the tossing we had had through the day.

"The Commissioner most kindly took myself and M——— into

Government House; I think the pleasure of being there was mutual, as he is alone, two miles out of town; and Turks Island, at best, must be a dreary place to live in.

"*Sunday, May 18th.*—After breakfast we drove into town for morning service in the parish church, S. Thomas. The church itself is most inconveniently situated, being about half a mile away from the town, with salt ponds intervening. This latter is a considerable drawback as regards the congregations at church. *In wet weather* (and they seem to have a good many rainy days here) the roads become almost impassable with a briny slush, and when the sun shines brightly, the glare beating down upon the salt heaps is so intense that it is very trying to the eyes; consequently it makes some people think twice before they venture to church. The parish church was built in its present position, because in the days when it was erected there was a difficulty in procuring the means of carrying stone, so the contractor of his own accord selected a site in close proximity to the quarry. It is an old-fashioned and inconveniently arranged church. *Externally*, if it were not for a cross surmounting a kind of central dome, there is little to indicate that it is a Christian place of worship. *Internally*, there are pews going in all directions, a gallery on the south side and west end, no chancel, nor any possible means of making one. Besides the parish church there is a small Mission Church, S. Andrew's, in the town, but this is far too small to accommodate those who go there. Mr. Crispin therefore has to arrange his Sunday services in this way: morning service in the parish church, a children's service at S. Andrew's, and evening service in a room which is hired for the purpose. I preached at the morning service, and was the celebrant at Holy Communion in the parish church, Mr. Crispin taking the children's service, giving a short address on Confirmation. I preached again at the evening service, when we had an overflowing congregation, and a very hearty service. The great need here is a new church situated in a central part of the town; until this is done I greatly fear the Church work will have a considerable hindrance in its success.

"*Tuesday, May 20th.*—Yesterday was spent chiefly in transacting matters of business connected with the Church work. To-day was a very busy one. It being a Rogation Day, and one of those appointed for Intercessions for Foreign Missions, we had morning prayer and celebration of Holy Communion in St. Andrew's Mission Church. The Commissioner afterwards took me to visit the public schools, which were well attended, and the children fairly efficient in answering the questions asked them. The afternoon was spent in further discussion with some of the Church people as to the future provision for the stipend of a clergyman, when the present rector resigns, which he is compelled to do through ill health; though I cherish the hope, which I trust may one day be realised, of his returning to work in the diocese. There is an anomaly in these islands, whereby the Church people do not consider themselves bound to the decision of the Synod in Nassau. The canons passed in our Synod are therefore totally disregarded by them; for at the time of the disestablishment of the Church, there was an ordinance passed in Jamaica for the formation of a Synod in Turks Islands, to be presided over by the Bishop of Nassau. How this is ever to be carried out is a question requiring careful consideration. At 5 P.M. we had evensong in S. Andrew's, at which I gave an address upon Foreign Mission work, and our responsibility in it. In the evening a public meeting was held to consider the same subject that had been discussed in the afternoon. I endeavoured to urge upon them the importance of making some provision for the stipend

of the next clergyman, and the future endowment of the Church in that colony.

"*Wednesday, May 21st.*—Made an early start to visit Salt Cay, about nine miles distant. Unfortunately we were becalmed, and instead of reaching our destination in good time for morning service, we found ourselves at one o'clock still five miles away. All that could be done was to row in. We had a boat lowered, and under a very hot sun with scarcely a breath of air, we were pulled ashore, reaching Salt Cay a little before two o'clock. The rector, Mr. Astwood, is absent on leave at Bermuda for his health. Mr. Herriott, the excellent lay reader, entertained us most hospitably. At 3.30 I held a Confirmation in the neat, clean, but unecclesiastical looking church. Considering the short notice the people had, only seven candidates received the holy rite. The inhabitants of Salt Cay depend wholly upon salt, which is a rather precarious commodity to depend upon. We left in the evening, expecting to get back to Turks Island before midnight, but through the continued calm weather, we did not land till 6.30 next morning.

"*Ascension Day, May 22nd.*—Morning service and celebration of Holy Communion in the parish church. Poor Crispin looked very ill, and it seemed a great exertion to him to take part in the service. In the afternoon I held a confirmation in S. Thomas, when we had a large congregation, and forty candidates were presented. I was greatly struck by the quiet and reverent behaviour of all; it speaks well for the careful instruction they had received from Mr. Crispin. I was to have started to-night for Inagua, but through the unexpected arrival of H.M.S. *Contest*, my plans were all changed. She brought news of yellow fever being at Inagua, and I was advised not to run any unnecessary risk; so with considerable reluctance I gave up my visit there, for which I must say I was exceedingly sorry.

"*Sunday, May 25th.*—At 4.50 A.M. we left Turks Island for S. George East Harbour, Caicos, where we arrived about 9.45. After breakfast we landed for matins. There is some considerable interest attached to this place. Three years ago the priest in charge, the Rev. D. R. Wait, was drowned. He was greatly beloved by the people, and he had done a great deal with his own hands towards the work in the church, which is really a nice little church, though not yet entirely completed. I suggested to the people that they should finish the church as a small memorial to their late parish priest. The altar-rails, chancel-rails, and prayer-desks were entirely done under Mr. Wait's superintendence. In the afternoon I held a Confirmation, when twenty-eight persons renewed their baptismal promises, which reflects much credit upon the lay reader, Mr. A. Stubbs, who keeps the Church people together. It will be an inestimable benefit to the Church when a resident priest is found for this station. Oh! that we could get some earnest man from England for this place, who would not require a large stipend, but who is willing to serve his Master amongst people who have very few opportunities of receiving the means of grace.

"*Monday, May 26th.*—About mid-day we set sail on our homeward voyage, with a delightful fresh breeze and very favourable.

"*Wednesday, May 28th.*—After two days' pleasant sailing we found ourselves once again back at Long Cay Fortune Island, where we anchored about 9 A.M. On landing I found that the remarks and suggestions I had made in my previous visit were not lost. The church, which needed reshingling, had had the work completed. An enthusiastic Churchman, and great helper to the rector, secured the gratuitous services of fourteen

men, and with these he managed to have the roof done in two days. In the evening I held a Confirmation, when there were fifty-two candidates. We all felt most grateful to Mr. Brown for his energy in having the roof so expeditiously reshingled—for it happened in the middle of service, we had such a downpour, a regular tropical rain, that if the old roof had been on, we should have had a very unpleasant shower-bath.

"*Thursday, May 29th.*—There was to have been an early celebration of Holy Communion this morning, but the rain was so heavy that we had to put the service off till 11 o'clock, when we had a good congregation and sixty-six communicants. Rain, when it *does* fall in the tropics, is so heavy, that people never think of leaving their houses; but as soon as the church bell rings on the out islands, it does not always matter whether notice has been given or not, people flock to church. Soon after 11 o'clock P.M., we bade farewell to Mr. Duncombe and the many people who accompanied us to the beach to see us start, *en route* for Long Island.

"*Friday, May 30th.*—After a considerable amount of tossing in a heavy swell, we anchored in the snug harbour at Clarence Town, Long Island. I was greatly disappointed at hearing from the resident justice, that the Rev. J. Crowther was absent at the north end of the island, some seventy miles distant. My visit was rather unexpected, so he had not hurried home. The people seemed to fancy that Crowther would be much disappointed if he were not told that I was at Clarence Town. So, after some considerable debating, I resolved to send him a letter, though I did it with reluctance, as I knew how hard his work is at all times, and he might think it necessary to come and meet me.

"*Whit Sunday, June 1st.*—The first thing I heard on waking was that Mr. Crowther had arrived from the north end. He received my letter yesterday morning, and by 10 A.M. was in the saddle, and with the exception of about three hours' rest, he rode the entire distance (about seventy miles) in something like fifteen hours. The road he describes as very rough, sometimes going through thick bush, sometimes passing through water, which, owing to the late heavy rains, reached to the girths of his saddle. This, I believe, is nothing very unusual for him to do, in his gigantic parish. As he rides about he sleeps where he can; sometimes he is compelled to seek rest on a seat in one of his churches. He looked worn out on his arrival, and was it any wonder? Matins were *sung* by Mr. Crowther, after this ride, without any musical accompaniment. We had about thirty communicants at the mid-day celebration. At 4 o'clock there was a children's service, which I prevailed upon Crowther to let me relieve him of. He then took me to confirm an old crippled woman, about a mile distant; and at evensong I held a Confirmation, when thirty-three candidates were presented.

"*Monday, June 2nd.*—We had early celebration, when between forty and fifty made their communion; most of them were those confirmed last night. The people in Long Island seem, like those elsewhere, very backward in contributing to the future endowment of the Church. They are ready enough to *receive* the ministrations of the Church, but they dislike being asked to provide for them. Their conduct reminds me of a story I heard of a Methodist Missionary Meeting. A member of their body got up and said, 'Thank God I have been a Methodist for twenty years, and it has not cost me 20 cents.' Whereupon the Methodist minister rose and said, 'Thank God for your stingy soul.' I fear selfishness is a good deal at the bottom of their backwardness to support the Church.

"Soon after 9 A.M. we left Clarence Town to ride across the island,

about three miles to the south side, where I had sent the *Osborne* round to wait for us. The road over which we passed, unlike our English ones, was narrow, rough, and rugged; the bush in some places almost meeting, so that we had to take care that portions of our coat-tails were not left behind. The scenery though wild was picturesque; some old disused salt ponds adding considerably to the landscape.

"*Tuesday, June 3rd.*—Anchored last night off Rolle Town, Exuma. Through a misunderstanding of the captain of the schooner, we found ourselves here instead of the chief settlement. Sent a message to the Rev. W. S. Page, deacon in charge,[1] to come that we might consult as to my visiting Exuma. At 5 A.M. he was alongside, but as my visit was so unexpected, I resolved not to land. After breakfast we weighed anchor for Nassau.

"*Wednesday, June 4th.*—By 2.30 P.M. were once again alongside the wharf in Nassau Harbour, after a month's absence, and after having sailed over 1,000 miles, visited several islands, and confirmed 161 persons.

"One of our greatest needs out here, and the more I travel the more clearly the want presents itself, is that of *men*. 'The harvest truly is plenteous, but the labourers are few.'

"I only wish some of our earnest young Churchmen at home could be prevailed upon to come out, if only for two years, and see how they like the work. Many I believe would be disposed to remain. The climate is almost perfect, the Bahamas are healthy, and the work interesting.

"Unfortunately our funds are so circumscribed that the stipends we can offer must necessarily be small. But for any one to whom God has given some private means, and who are compelled to seek at certain times of the year a more genial climate than is afforded them in England, then I do not hesitate to say that here they would find what they seek."

TRINIDAD.

COOLIE MISSION.—BAPTISM OF HINDOOS AND CHINESE.—NEED OF CLERGY.

THE following letter from Bishop Rawle will be read with much interest:—

"TRINIDAD, *January 8th*, 1880.

"I hope the Society will renew the grant of 40*l.* for a Hindoo Catechist, which I have received for three years. It has enabled me, with the local contributions that have met it, to maintain a Chinese Catechist also. Of Hindoos there have been more than 300 adult baptisms since I began to employ a Catechist for them—of Chinese, in the same time, upwards of 100.[2]

"Of the Chinese there is no new immigration; they are mostly settled here in permanence, and when they offer themselves for baptism, though they do it in all seriousness and with a pleasant feeling (Chinese character is grave and steady), the secondary motive, of being what we are, has not been without an influence in the decision. Last Sunday I began to have a Chinese Evensong in the parish-room of my house, which meets a want amongst them—for their wonderful monosyllabic language seems to incapacitate them from catching English, and a

[1] Mr. Page was ordained priest in Christ Church Cathedral, Nassau, Sunday, June 29th (St. Peter's Day), 1879.

[2] Fourteen more were baptized on 24th January we since learn.—ED.

service in their own tongue is the only one they can take part in. I have only now obtained from Demerara a Catechist who is equal to this.

"For the Hindoos what we are doing is miserably inadequate to the occasion. They are imported at the rate of 2,000 a year, and are rapidly forming the chief population, not only (as they have long been) on sugar estates, but also in the free villages and settlements all over the island.

"I cannot do much with them unless I have a Hindi-speaking clergyman—who can devote himself to Mission work, and train Catechists and Teachers—as is being done by three excellent Presbyterian ministers from Nova Scotia—maintained by their congregations in the Canada Dominion.

"The good men work in no sectarian spirit, and would rejoice if I could divide the land with them.

"Can you help me to an ex-Indian Missionary who would take up this work in earnest? Given the man, I would make every effort to provide for him, and turn him to good account.

"We are poor—the one or two rich people belonging to us are not good at giving—few have any margin of income—and in the rural Parishes we depend almost entirely on the labouring class. My whole official income from the beginning has been spent on Church needs, mostly very urgent needs, for which there was no other resource available. I am greatly in need of clergy."

REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, F. H. T. Höppner and F. Kruger of the Diocese of *Calcutta*; W. Bramley and W. L. Clementson of *Capetown*; E. L. Coakes, T. W. Green and H. T. Waters of *St. John's, Pondoland*; S. M. Samuelson of *Zululand*; J Thorne of *Pretoria*; H. Whitehead of *St. Helena*; A. Chiswell of *Madagascar*; E. Rogers of *Sydney*; T. L. Stanley of *Dunedin*; J. C. Harvey of *Newfoundland*; C. G. Curtis, Missionary at *Constantinople*, and W. B. Wright, *Japan*.

MONTHLY MEETING.

THE Monthly Meeting was held on Friday, March 19th, 1880, at the rooms of the National Society, His Grace the Archbishop of Canterbury in the Chair. There were also present the Bishop of Rangoon, Archdeacon Harrison, Rev. J. E. Kempe (*Treasurer*), C. Raikes, Esq., C.S.I., T. Turner, Esq., Loftus Wigram, Esq., Q.C., F. Calvert, Esq., Q.C., Canon Gregory (*Vice-Presidents*), Col. Anderson, Rev. B. Belcher, Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. W. Cadman, Rev. E. Capel-Cure, Gen. Davies, Rev. J. W. Festing, Col. Gillilan, Rev. Hon. E. C. Glyn, Rev. J. Goring, Gen. Lowry, Rev. J. F. Moor, Gen. Nicolls, Rev. C. H. Rice, Sir B. Robinson, Rev. E. J. Selwyn, Lt.-Gen. Tremenheere, C.B., Lt.-Gen. Turner, Rev R. T. West (*Members of the Standing Committee*), and the following members of the Corporation:—Rev. C. T. Ackland, H, McL. Backler, Esq., Rev. H. R. Baker, Rev. G. F. Barrow, Rev. A. H. Barrow, Rev. E. J. Beck, Rev. —Cole, Rev. — Bennett, J. Boodle, Esq., Rev. J. A. Boodle, Rev. V. G. Borradaile, Rev. Canon Borton, E. Browell, Esq., Rev. J. T. Brown, Rev. C. Bull, Rev. W. Calvert, T. Charrington, Esq. Rev. N. G. Charrington, Rev. W. L. Collett, R. N. Cust, Esq., Rev. T. Darling, Rev. J. Duncan, C. C. Ferard, Esq., J. Field, Esq., J. F. France, Esq., Rev. Subdean Garden, Rev. C. D. Goldie, — Gordon, Esq. Rev. R. S. Gregory, Rev. C. M. Harvey, Rev. J. W. Horsley, E. G. Houndle, Esq., G. B. Hughes, Esq., Rev. J. W. Irving, A. C. King, Esq., Rev. H. T. Lane, Rev. Brownlow Maitland, Rev. F. H. Murray, Rev. R. S. Oldham, J. Palmer, Esq., Rev. W. Panckridge, A. H. Pearson, Esq., F. B. Price, Esq., J. Pulman, Esq., J. W. B. Riddell, Esq., Rev. W. F. Satchell, Rev. L. Sharpe, Rev. Wharton

Smith, Rev. W. O. Thompson, Rev. Dr. Townsend, Sir G. Wakeman, Rev. W. T. T. Webber, J. Wigan, Esq., Rev. G. Wingate, A. Witherby, Esq., Rev. J. C. Wharton.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to February 29th :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Feb., 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	5,586	1,050	943	7,579	11,677
II.—APPROPRIATED . .	602	—	962	1,564	1,695
III.—SPECIAL	4,517	—	343	4,860	4,130
TOTALS . .	10,705	1,050	2,248	14,003	17,502

B.—*Comparative Amount of Receipts at the end of February in five consecutive years.*

I.—GENERAL	1876.	1877.	1878.	1879.	1880.
1. Subscriptions, &c. . . .	£5,163	£4.892	£4,790	£5,136	£5,586
2. Legacies	1,400	690	696	1,752	1,050
3. Dividends	888	910	988	949	943
	7,451	6,492	6,474	7,837	7,579
II.—APPROPRIATED	1,732	1,545	1,681	1,641	1,564
III.—SPECIAL	2,644	3,079	2,498	6,934	4,860
TOTALS	£11,827	£11,116	£10,653	£16,412	£14,003

3. The Secretary presented the following Report of the Standing Committee on the Minute of the Board of February 20th, in reference to a letter from the Bishop of Capetown :—

"The Standing Committee of the S.P.G. have the honour of reporting to the Society that its resolution of the 20th February last, viz. : 'that the Standing Committee be requested to print and circulate the letter of the 20th November, 1879, from the Bishop of Capetown' was duly communicated by the Secretary to the Standing Committee at a meeting of such Committee held on the 26th day of February, being the first meeting of the Committee after the passing of the said resolution of the Society, and that the same was thereupon brought under the consideration of the Standing Committee.

"That upon this being done, a preliminary question was raised, whether the act which the Standing Committee were requested by the Society's resolution to carry out was within its competence, *i.e.*, whether the right of printing and circulating, and so making public, the letter was legally and exclusively in the power of the Society, independently of the writer. A question was also raised whether, irrespective of legal responsibilities, the letter was not, having regard to the circumstances under which it was written, and the usual practice of the Standing Committee in its correspondence with Colonial Bishops, to be considered in the nature of a confidential communication.

"The Standing Committee, after a full discussion of the question before them

in all its bearings, and with such assistance as those of its members as were conversant with law were able to bring to the elucidation of the legal points involved, came to the conclusion that they would act most safely and best for the interests of the Society by passing the resolution following :—

"That, previous to entertaining the question of printing and circulating the Bishop of Capetown's letter of December 30, 1879, a minute of the Society's Proceedings, on Friday, February 20, be submitted to the Bishop, and he be asked to state whether he desires the publication of the said letter."

4. The Rev. J. W. Horsley brought forward the motion of which he had given notice at the last meeting, which was seconded by the Rev. H. R. Baker.

"That in all future elections of members to serve on the Standing Committee, no distinction or separation be made between those nominated by the Standing Committee and those proposed by individual members, but that all names be put in one list and arranged alphabetically."

After discussion a division was taken, when the motion was lost.

5. On the recommendation of the Board of Examiners the Rev. Sampson Cordon was approved for work in the Diocese of Ballaarat, and Mr. G. E. Grogan, B.A., Keble College, Oxford, was approved for Mission work in the Diocese of British Columbia.

6. On the recommendation of the Standing Committee a grant of 25*l.* was made from the Negus Fund for the purchase of Bibles, Prayer Books, and Hymnals for the use of the people in Norfolk Island, at the request of the Rev. G. Nobbs, the Society's Missionary there.

7. The Seal of the Society was ordered to be affixed to a Trust Deed accepting the Gift of a capital sum—the interest only to be applied towards the maintenance of a Female Teacher in connection with the Ladies' Association ; and to a Power of Attorney for adding the names of Messrs. F. L. Huzzard and W. Morson to the list of S.P.G. Attorneys for Prince Edward's Island.

8. The Rev. E. K. Clay, Rector of Great Kimble, was appointed Organizing Secretary for the Archdeaconry of Buckingham, in the room of the Rev. C. Lloyd, resigned.

9. All the candidates proposed for election in January were elected into the Corporation.

10. The following gentlemen were proposed for election in May :—

Rev. J. E. Pryor, Bennington, Stevenage ; Rev. W. A. Carter, Worplesden, Guildford ; Rev. T. G. Browne, Tilford, Farnham ; Walter R. Browne, Esq., 38, Belgrave Road, S.W. ; J. Holdship, Esq., 8, Montagu Place, Montagu Square, W. ; Rev. T. S. Hichens, Guilsborough, Northampton ; Rev. F. G. Hopwood, Winwick, Newton-le-Willows ; Rev. C. S. Upperton, Ince, Chester ; C. J. Relton, Esq , 9, Great Ormond Street, W.C. ; Ralph Assheton, Esq., M.P., Downham Hall, Clitheroe ; Rev. F. Northcote-Smith, Rugby ; Rev. George M'Cutchan, Kenmare, Ireland ; Rev. W. H. Walford, Tring, Herts ; Rev. W. M. Hutton, Hungarton, Leicester ; Rev. F. P. B. N. Hutton, St. Saviour's, Leicester ; Rev. E. F. Taylor, St. Augustine's College, Canterbury ; Rev. E. Carus Selwyn, King's College, Cambridge ; Rev. E. G. Barnwell, Farnham, Surrey ; Rev. B. A. Galland, South Thoresby, Alford ; Rev. Alexander Poole, Ryde, Isle of Wight ; Rev. J. J. R. Leigh Knipe, South Thoresby, Alford ; Rev. G. W. Huntingford, Barnwell, Oundle ; Rev. W. M. Croome, Syston, Leicester ; Rev. J. Priestley Foster, Mirfield, Normanton ; Rev. Edwin Bittleston, South Stainley, Ripley ; Rev. J. D. Evans, Walmersley, Bury, Lancashire ; Rev. T. G. Collier, 6, Mount Ararat Villas, Richmond, S.W. ; Rev. W. A. Spooner, New College, Oxford ; Rev. E. W. Kempe, Forty Hill, Enfield ; Rev. Edgar Silver, Medstead, Alresford, Hants ; F. J. Dickinson, jun., Esq., 1, Deptford Bridge, S.E. ; Rev. W. Hanson Jackson, 15, Amersham Park Villas, New Cross, S.E. ; Rev. L. F. Clarkson, Molesworth, Thrapstone.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MAY 1, 1880.

CENTENARY OF THE INTRODUCTION OF CHRISTIANITY INTO TINNEVELLY.

AMONG the many depreciations to which Missions are subjected, not the least is the allegation that their progress is so slow as to be hardly discernible. Faithful people, whose hearts and sympathies are above the vulgar influence of statistics, know that it is not a question of figures, or of success, but of obedience; but there is a large class of persons, by no means indifferent to what is good, who nevertheless salve their consciences by thinking that work which has so little of result to show has no paramount claim upon them, and that in schemes of active benevolence for the relief of ignorance or suffering in their own country they will find the more obvious sphere for the exercise of their charity. There are two questions to be asked here: (1) Have we any right to expect, looking to the teaching of the past, that the progress of the Church will be rapid and decisive, like the onward march of a great earthly conqueror? (2) Are we quite sure that with our notions of time we really assign to those words "rapid" and "slow" their true meanings, when applied to the Spiritual things of the Kingdom of Christ? History teaches us that there never was a time when, as men judge such things, the progress of the Church

was anything but slow, and its cause, to human eyes, a losing one. "*Per aspera ad ardua*" seems to have been the law of the Catholic Church from the beginning. When St. James was put to death, and St. Peter was cast into prison, because it pleased the populace, surely the prospects of the Church were gloom itself; monarchy and people were both hostile, but yet at that very time it was recorded by God the Holy Ghost that "the Word of God grew and multiplied." Some of the churches which were founded by the Apostles were not of importance sufficient to warrant the writing of special epistles to them. Lystra, Iconium, and Athens received no such particular teaching from their founders. The Epistle to the Romans was addressed to scattered Christians, who in their perplexity had assembled in Rome. The Great Shepherd Himself, in four years of superhuman, ceaseless toil, only gathered together about 120 Believers in Galilee, Samaria, and Judæa. Of Apostolic converts many were unworthy, and brought scandal on their profession: the First Epistle to the Corinthians shows what was the private life of the Church which the unsparing labours of St. Paul had planted in their city. Through the successive Imperial Persecutions the power of the Church seemed to have been all but crushed out, although probably it was greater than when it was patronised by the power of the world, just as Isaac was never more truly the child of promise than when he lay bound on the altar. Heresies, divisions, rendings asunder, hypocrisies, zeal without knowledge—these have characterised the Church each in their turn, and to superficial observers have seemed to be her special marks: but through the long centuries she has done the Lord's work as He has allowed, in Whose sight a thousand years are but as a single day.

The result which has been permitted to our special efforts in this century are in exact analogy with the history of the past. The forlorn hope must ever be furrowed and thinned by death before the flag is planted on the breach, and the same condition prevails in those wars whose weapons are spiritual. A quarter of a century passed before the Missionary's toil bore fruit in New Zealand, even as twenty years elapsed from the landing of S. Augustine in Kent before the Gospel crossed over the border into Sussex. The churches of Western Africa have risen into life and vigour, not without patience and the costly sacrifice of many precious lives. More recently, when Bishop Mackenzie and his party laid down their lives in the centre of that continent, the dying ministering to the

dead, and two or three emaciated survivors traced their painful homeward way and told the story, the wise of this world considered the whole expedition as deservedly a failure of misdirected zeal, and now Christian Stations are being formed in those regions which are also attracting the enterprise of traders.

Impatience mars our work and alienates many who might be made valuable fellow-labourers. Looking back over a few years, we see that progress has not been slow, that it has been real and solid, and even more rapid than was the case in the earlier stages of the Church. One such resting-place, one such vantage ground of retrospect, has been afforded to the Church lately in the centenary of the introduction of Christianity into Tinnevelly. It was worthily observed at Palamcottah, and the record of what our brethren did with thankful hearts may well cheer our own spirits, and incite us to further effort. Three Bishops and ninety Native Clergy joined, as was fitting, in an Eucharistic Service on January 20. It was in 1780 that Swartz made his first visit to Tinnevelly; to the shame of our Communion it must be stated that for many years the Lutheran Missions supplied our lack of zeal. After nearly fifty years, Bishop Heber estimated the Non-Roman Converts in South India at 15,000, and now we can point to the figures given below with a satisfaction that is largely leavened with humility. The paper which was read by the veteran Bishop Caldwell on the occasion will, we feel sure, be acceptable to our readers, and we refrain from weakening its effect by any words of our own:—

"We celebrate this year the centenary of the establishment of the Tinnevelly Mission. Its beginnings were small, and for a long period it made but little progress, though in later times it has risen to the first rank amongst Indian Missions. It was in 1780 that the Mission first took an organised shape by the formation in Palamcottah of a small congregation. The founder of the Mission was Swartz, the most memorable name in the history of South Indian Missions. Swartz's earliest station, after some preliminary labour at Tranquebar, was Trichinopoly, and it was whilst he was connected with that station that he began to take an interest in Tinnevelly. The first notice of Palamcottah in Swartz's journals was in 1771, when the nucleus of a congregation was formed by the baptism of a young heathen accountant by a Christian serjeant, without waiting for Swartz's approval. Swartz visited Palamcottah several times before 1780, and, in one of his visits, baptized a Brahman widow called Clorinda, by whom afterwards a little church in the fort was built —the first church erected in connection with the Tinnevelly Mission. A document of great interest has been preserved in connection with 1780. It is the first Tinnevelly church register containing the names of the members of the congregation in Palamcottah. I found this register many years ago in Tanjore. The congregation in Palamcottah

was then the only one in Tinnevelly, and the number of members enrolled in it was forty. When we look around us now, although we see much that still remains to be done, especially amongst the higher classes, have we not much reason to thank God and take courage? The caste and condition of eighteen persons included in this list of forty are not mentioned, but we know that the remaining twenty-two belonged to thirteen different castes. Nothing could more strikingly illustrate the infantile condition of the Mission at that time. It gathered but 'one of a city and two of a family' into the Good Shepherd's fold. It is natural that many of those persons of whom nothing is known but their names should sometimes be regarded now as mere waifs and strays. But there was one family at least, consisting of six souls, of whom this could not be said. They were Vellalas. The father, one Devasa-gayam, is described as a poet, and amongst his children there was a son called Vedana-yagam, who became a much more celebrated poet than his father. This was the Tanjore poet, Vedanayaga Sastriyar, who left Tinnevelly for Tanjore when twelve years of age, and who, during his long life, enriched Tamil Christian literature with a multitude of poetical compositions. Many of his lyrics are still sung in our churches, especially on festival occasions, and they are still more frequently sung at marriages and prayer meetings. In 1783 Swartz dedicated the little church in Palamcottah to the worship of God. From this time the congregation gradually increased. An able catechist called Satyanathan, afterwards ordained, was appointed to the new station, by whom several congregations were established in places in the country, and at length Swartz considered it desirable that a European Missionary should be appointed. This was done in 1791, when Jaenicke came to reside here, and was so much struck with the prospects of usefulness that presented themselves on every hand that he uttered the remarkable prediction:—'There is every reason to hope that at a future period Christianity will prevail in the Tinnevelly country.' Jaenicke suffered so much from hill fever that he was never able to stay long in Palamcottah at a time. He died in 1800 at Tanjore, but before he died—in 1797—that movement commenced amongst the Shanars in the neighbourhood of what is now the village of Mudalur, which afterwards extended through the country and has produced such remarkable results. In the first years of the century Tinnevelly was visited by Gericke, perhaps the most eminent of Swartz's successors. When the movement towards Christianity amongst the Shanars, in the villages in the south-east, assumed remarkable dimensions, Gericke himself seems to have baptised 1,300 souls in the course of his tour, and Satyanathan baptised twice that number before the end of 1802. Kohlhoff visited the district in 1803. From 1806 till 1809 the Mission was under the management of a Missionary of the London Missionary Society called Rengeltaube, who generally resided in Palamcottah, and who at the same time founded the Mission in Travancore. 1811 was a disastrous year for Tinnevelly and the Tinnevelly Mission. The district was devastated by a pestilential fever, owing to long-continued unseasonable rain. The new Christians baptised by Gericke and Satyanathan having been left without due pastoral care, a considerable portion of them, at least a third, were driven back by their fears to the worship of their ancient demons. The first visit of a Bishop to Tinnevelly was in March, 1816, when Bishop Middleton, the first Bishop of Calcutta, visited Palamcottah. He was only like a bird of passage on his way from Madras *viâ* Cochin to Bombay; still his visit formed an epoch in the history of the Mission. At his last stage before reaching Palamcottah he received three depu-

tations ; one was as usual from the native officials of the neighbourhood ; another was from thirty or forty Brahmans from the Tinnevelly temple, representing to him that the allowances they received from Government for their temple services were so small that they and their religion were in danger of being starved, and requesting the Bishop to intercede with Government in their behalf. The next deputation was one which the Bishop received with much pleasure. It was from thirty representatives of the native Christian community in Tinnevelly, and especially in Palamcottah, headed by their native pastor. The Bishop's writer acted as interpreter, and this writer was a son of Satyanathan, whose converts most of those people were. The Bishop remembered that before he came to India he had read a sermon by the same Satyanathan, published in the proceedings of the Christian Knowledge Society. In Palamcottah the Bishop visited the school and the little Mission-church in the fort. The English service was held in the house of the collector. A few days afterwards, on passing through the Aramboly pass, he received a deputation from the Christians belonging to Rengeltaube's Mission in Travancore, who were then said to number 800 souls. Mr. Hough, the author of *The History of Christianity in India*—then recently appointed a chaplain on the Madras establishment—reached Palamcottah towards the end of the same year 1816, and his labours mark an epoch in Tinnevelly Christianity of the highest importance. He must be regarded as the second father of the Tinnevelly Mission. The land on which this building stands was originally purchased by Mr. Hough. The Mission-house now inhabited by Bishop Sargent was originally his house, but he succeeded in purchasing a piece of land adjoining it, on which he erected two schools, one English, one Tamil. In 1817, at the request of the Madras Committee of the Christian Knowledge Society, Mr. Hough visited all the stations of the Society in the rural districts. His account appeared in the only report ever published by that Committee, a very interesting report, of which Mr. Hough's communication was the most interesting part. This account did more than anything else to awaken an interest in Tinnevelly. Indirectly it led to the establishment in Tinnevelly of the C. M. S. Mission, in the person of Rhenius—in 1820—and ultimately to the resuscitation of the old Mission in 1829—or rather in 1835—in the person of Rosen. Rosen, like Rhenius, was in Lutheran orders. Rhenius came at first to assist Hough. In reality, however, he succeeded him in his work, for Hough left in March, shortly after Rhenius's arrival. The two missions were Hough's two children, the older and younger, and Swartz's two grand-children. Hough seems to have crossed his hands, like Jacob, in giving his parting blessing to his two children, for the younger outstripped the elder. From 1820 the Church Missionary Society's Mission was never without a supply of European Missionaries, whereas the succession of the Missionaries of the S.P.G. dates only from 1835.[1] Since then each of the Societies has pursued its course independently of the others. The lines have been different, but almost parallel, certainly not antagonistic, and it may be permitted to an old Missionary of the older Society to hope that that older Society is not now so much behind the younger as it was at one time. Till lately two-thirds of all the Christianity and Christian agency in Tinnevelly belonged to the C.M.S., and only one-third to the S.P.G. At present, the difference, it will be seen, is not by any means so great. May God bless both the Societies and make each of them, like each of

[1 The Missions in Tinnevelly which had been supported by the help of the S.P.C.K. were made over to the S.P.G. in 1826.—EDITOR.]

Jacob's two grandsons, the father of a multitude. The following is a summary of the statistics of the two Societies as made up to the 30th June, 1879; the S.P.G. statistics include Ramnad :—

	No. of villages occupied.	No. of Native Ministers.	Baptized.	Unbaptized.	Total of Baptized and Unbaptized.	Communicants.	Contributions from Native Christians.
C. M. S.	875	58	34,484	19,052	53,536	8,378	24,498 3 5
S. P. G.	631	31	24,719	19,350	44,069	4,887	13,056 13 2
Total	1,506	89	59,203	38,402	97,605	13,265	37,555 0 7

"Who could have predicted in 1780 that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no assistance in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European Missionaries of either of our two Societies present, for the C.M.S. had not then come into existence, and the S.P.G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no native clergy present, and probably only one native agent. Who can predict what the state of things will be in Tinnevelly in 1980? If in the first 100 years of the history of the Tinnevelly Mission it has grown from 40 souls to 59,203—to give the number of the baptised alone—by the end of the second 100 years nearly the whole of Tinnevelly should be converted to Christ. It is useless, however, to attempt to predict what may or not be witnessed here in so far distant a future as 1980. The future is in God's hands, but hitherto we have always found that the future takes its rise out of the past. The past, the present, and the future are under the government of one and the same divine Ruler. All power is given to our Blessed Saviour in heaven and in earth, and in sending His disciples to all lands. He has promised to be with them always to the end of the world."

Good news as to educational progress in Tanjore comes from the Rev. W. H. Kay, under date December 12th :—

"To a certain extent the district has wiped out one of the charges that have been brought against it for many years, viz., their refusal to do anything for themselves. The Boarding School is now very large; there are 118 on the list now, and we found fifteen, and the fees paid by the boys now amount to Rs. 100 a month; such a thing has not been known in

any of the boarding schools in South India. This is a *bonâ fide* fee-collection and *not English money*, but native money. I have succeeded chiefly by fixing each boy's fee according to the circumstances of the family, and avoiding any appearance of anxiety to take the boys on any other terms. The most wonderful thing is that they are all mixed now—all castes eating in one room, and scarcely two boys of the same caste sitting together, with the exception of brothers, and the low caste only numbering one-third of the whole. However, it has not been smooth sailing all the time."

The Girls' school also has increased from fifteen to fifty-four, and still extends, though the fees paid are not of so *bonâ fide* a nature as in the Boys' School.

ITINERATING WORK IN TINNEVELLY.

BY THE REV. J. A. SHARROCK.

I PROPOSE to take the reader for a visit to a heathen village, and show him one day's work of the kind with which I am myself more especially connected; not troubling him, however, with the heat, the dirt, the strange language, the Robinson Crusoe-like isolation, and the general discomforts of "roughing it" in tents and schoolrooms, &c. To begin, then, at the beginning of the day. The itinerating and local catechists are sent out early in the morning to a village composed principally or entirely of heathens—Christian places, of course, being left to the native clergy. These agents speak to every man and woman that they can find either about their houses or at their work, arguing with them, answering their questions, teaching them the primary doctrines of Christianity, and inviting them to attend the meeting to be held in the evening. Sometimes a tract or a page of a book is read, but oftener a long discussion is entered into, interspersed with quotations from Hindu religious books and poems (which latter are invariably sung), with some more or less intelligent Hindu, who thoroughly enjoys an argument on some metaphysical subject. It is nothing to him whether or no Christ's Advent is an historical fact, but to speculate on the necessity or not of His Atonement is a matter which will agreeably occupy his attention for hours. My own evangelistic work does not begin till the evening—for the Missionary of the nineteenth century has his time occupied and his brain-power used up in satisfying civilisation's clamour for an almost endless series of examinations to be passed. On entering the

village—which generally consists of a number of mud and thatch huts, and a few stone houses, with their courtyards, verandahs, and raised earth seats in front, and is interspersed with temples of all sorts—I make a point of speaking to all the people that I can find in the streets willing to listen. The arguments one has to meet are sometimes difficult to answer satisfactorily, and sometimes are absurd and childish. Here are a few samples—"If God wished us to become Christians, He would give us the mind (or disposition) to do so; and when He does so, we will join you—we worship the same Supreme God that you do, our religious books are just as much inspired as yours; show us, then, what advantage there is in Christianity!—If the Government believed Christianity to be the only true religion, they would enforce it upon all, instead of favouring Hinduism.—If it were good, we should flock to it like bees do to honey.—You tell us the devil is not to be appeased with offerings; why does God allow the devil to exist to hurt us and send illness to us?—God, to be God, must be infinitely merciful; therefore it is absurd to say that it was necessary that the blood of Christ should be shed for our sins." Allow me to observe in passing that, though it seems to be the opinion of many English people that our educated clergy should remain at home, for my own part I would rather preach a dozen English sermons to a Christian congregation than have to argue in a foreign language on such subjects with a metaphysical Brahman. Caste is of course the great stumbling-block. When all other difficulties have been removed from the path of the high caste man, there always remains that all but insuperable one, "To whom will our daughters be married if we degrade ourselves by becoming Christians?"

As it grows dark, a table and chair are placed for me in the most central spot, and the people are collected together; then our singing boys strike up a Christian lyric, which has the twofold effect of attracting the people and pleasing them and keeping them together when they have come, as they are intensely fond of their own native music. We begin with a few collects and an appropriate lesson, both for the sake of our own party, and to show the heathens what our worship is like. The people squat about on mats or on the sand, and I give my address, which embraces, as far as possible, the objections which have been brought forward, but is for the most part plain Christianity—for experience shows that an attack on Caste or Hinduism simply acts as an irritant, and does harm. Then

follows more singing and addresses from the native clergyman, if present, and one or more of the catechists. These addresses are often interrupted by argumentative people, but only once have we met with active opposition.

And now, what about results? people ask. By outsiders a Missionary's work is often judged by immediate results; but this is scarcely a fair way of looking at the matter. We have had some accessions and a good many more or less satisfactory promises, but these, of course, are the results, not of my work, but of my predecessors in the field. Our work is not to reap, but to make new roads, to fell trees, to clear away stones, to cut away jungle, to tear up old roots and weeds, to dig up the soil, and to sow the seed. This requires faith, and to ask a Missionary for immediate results is to damp his faith.

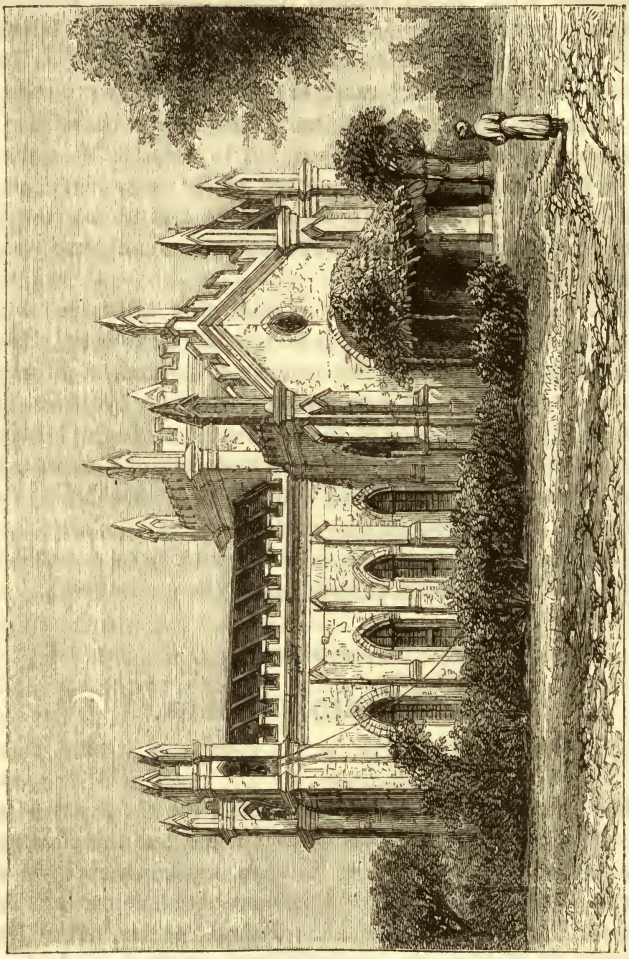
A great many people in England think that Missionary work is going on all right, and that there is no special call to every Christian man, woman, and child in the country to become a Missionary either personally, or, if that is absolutely impossible, by proxy. They look upon Tinnevelly as one of the brightest spots in the Missionary world, and congratulate themselves that there, at any rate, little more remains to be done. Could such people go out thus day by day in this "bright spot," their minds would soon be disabused, and a feeling of despair at the magnitude of the work to be done, and the insignificance of the means, probably soon creep over them.

THE COLLEROON MISSION.

BY THE REV. C. S. KOHLHOFF.

THE Erungalore (or, as it was called, the *Colleroon*) Mission, stretching along the river of that name, and therefore named by the natives the North Shore Mission, was commenced in 1830, and was superintended by the Missionaries at Tanjore and Trichinopoly for thirteen years. In 1843 Bishop Spencer, having formed the design of dividing the congregations which formed the outstations of the Tanjore and Trichinopoly Missions into separate districts, appointed me to that known by the name of the Colleroon Mission. It then comprised sixteen village congregations, consisting of 900 baptized persons. Erungalore, a village twelve miles north

of Trichinopoly, was fixed upon as the station of this Mission, and the work of constructing a church (which is called St. John the Evangelist), a Boys' and Girls' Boarding-schools, Mission-house, &c., fell to my care. In the course of time the Mission gradually



ERUNGALORE CHURCH.

extended to the east and west and north. It is bounded on the south by the Colleroon, which separates this Mission from that of Trichinopoly, and therefore could not stretch further in that direction. From being a small, insignificant village, it has now grown to the

importance of having not only an hospital, under a medical evangelist, but also a post-office. The number of village congregations gradually increased, till by the last returns (1878) they numbered thirty, containing 1,360 baptized persons. It was long ago found to be too extensive to be worked efficiently by one Missionary: but it was only this year that another Missionary could be spared to divide this field with me. The Rev. Mr. Taylor was sent to relieve me of the eastern portion of the district, with eighteen village congregations, comprising 838 baptized persons, while the western portion of it is now left to my sole charge. It contains twelve village congregations, and extends over a tract of country twenty-seven by twenty-five miles; some of these village congregations are from thirty-five to forty miles distant from my station, and cannot be reached in less than two days, travelling over the roughest roads imaginable. I have not found it too much for me to pay my regular visits to these outstations, but I regret that I cannot give more than six days at a time to these towns, as the weekly Communion at my station, which has become a practice for the last two years, obliges me to be at Erungalore every Sunday.

St. John the Evanglist's Church at Erungalore is built in memory of the late Rev. J. C. Kohlhoff, father of the present Incumbent, who laboured as a Missionary of the S.P.C.K. at Tanjore for fifty-seven years. He was the son of the Rev. J. B. Kohlhoff, who came out to India in 1737, in connection with the Royal Danish Mission, and laboured as a Missionary at Tranquebar for upwards of fifty-two years.

The foundation-stone of this church was laid by Bishop Spencer on the 18th February, 1845, and it was opened for Divine service in 1850. It is a cruciform building, capable of accommodating 500 persons. It is a substantial edifice, but, owing to want of funds, has been left unfinished, and therefore still remains unconsecrated.

It is a singular fact, that in the family of Kohlhoffs, the Missionary succession has been preserved for 143 years, from father to son, and to the grandson, all labourers in the Indian Field.

A MISSIONARY TOUR TO THE KARENS ON THE THABYAY KOUNG.

BY THE REV. W. E. JONES, OF ST. PAUL'S MISSION, TOUNGOO.

IT had been for a long time our earnest wish to extend our work to the Karen tribes to the west of Toungoo, where there are a great number of Karens, who, having little or no religion of their own, are very desirous to know more of Christianity; but this until now we have been unable to do, as our whole time has been necessarily taken up with the Karens to the east of Toungoo, who came over to the Church of England from the Baptists, and even now our hands are quite full. However, when an actual invitation arrived from the Karens of the west, or rather a particular village in that district, we decided that we ought to wait no longer, but at once occupy the glorious field of labour which was opened to us, for extending the Church of Christ.

With this intention, therefore, we set out on our journey, taking as our guide the Kaboung stream, an affluent of the river Sittang, as there was no other guide forthcoming. Our party consisted of a native deacon (Shway Gno), myself, a Karen boy, from our A. V. school, and three coolies who carried our luggage.

About noon on the 2nd February last, after trying to persuade (to no purpose) a Burman who knew those parts to accompany us as a guide, we determined to shift for ourselves, and accordingly set out. After following the Kaboung stream for a considerable distance, as the sun began to decline, we put up for the night in a Burmese village, and, after having called our people together, we had short Evensong (according to our custom when travelling) in Karen, and then invited several of the men of the village to come and talk about Christianity. The Karen deacon (Shway Gno), who understands Burmese very well, argued in favour of Christianity with great force. The Burmans seemed to be very much interested, and listened very attentively. After leaving some little books on Christianity in the village, we set off next morning very early to the next villages on the Kaboung. We heard that they were some twenty-five miles off, and so made as much speed as we could. Having no guides, we could not take any of the short cuts through the jungle, for fear of losing our way, and confined ourselves to the river, riding through the water. This made the journey much

longer and more tiresome. After pushing on all day, and when it was growing dark, we made up our minds to encamp for the night in the jungle, when we came across a Shan who had come up the river to cut bamboos, and he told us that we were not far from the village of Sain Yay.

To this village we therefore determined to push on and put up for the night. There I met Mr. Copleston, the brother of the Bishop of Colombo, and Mr. Hill, the forester officer, who kindly showed me a map of the district, and thus enabled me to plan out my route. This was a sketch map which Mr. Hill had made, and I found that the copy I took was perfectly correct. The next two days I journeyed forward, riding up the partially filled Thabyay stream; as there were rocks of great height on either side, we had still to march through the water. The scene around was most romantic and wild. The fourth day brought us to the first Karen village (Shway Dike), which takes its name from the headman of the village. This man, although he received us courteously, did not seem to pay very much attention to our exhortations and arguments, which, as I found out afterwards, was because he was deaf. Our efforts to persuade his people had as little success, for to all that I said their reply was, "Go and tell our children, we are too old now to change our religion." I therefore promised them that I would teach their children, and this intention I hope soon to put into practice by opening a school at Shu Moung, and inviting the people in the villages around to send their children for instruction. At Mg Tso I had no better result, and therefore, when the people of Mg Tso would not listen to me, I went on to Tsoo Doo. Here the headman of the village welcomed us very heartily, and tried his best to make us comfortable, calling out his men to make a *sakân* of bamboos and leaves for us to sleep in, and allowing us to purchase provisions, which was refused in the other villages. In the evening he came to our service which we held in the *sakân*, and prayers being over, I began talking to him about Christianity, and explaining the reasons for my coming to his village. After about an hour's conversation he gave me this very sensible answer. "I know nothing," said he, "about your religion, but what I see and hear of it from you is good; you cannot, however, expect me to give up all the practices which I have accustomed myself to for these sixty years, all at once; if you will teach me more of your religion, and I find it is better than mine, I will give up my old customs altogether." This was very encouraging, and I promised

him that I would make arrangements for staying a month or so among his people, or at all events near to them.

We then started out for the next village (Shway Thai), and were encouraged even more than before.

The headman had heard about Christianity, and was most desirous to know more about it; and when we were about to have service, having heard that it was the Christian custom to ring a gong before service, he said, "I have a gong in my house," and at once went off and rang it, and caused the whole village—men, women, and children—to turn out for the service; and so we had quite a pleasant service in the bamboo grove adjoining. The native deacon gave an instruction, which lasted nearly all night long. The people were very interested and attentive all the while, continually asking questions, or making signs of approval. Next morning the headman begged us not to forget to return and teach him and his people, which when we had promised to do, we set out for the next village (Shu Moung), the largest in that part; and although we did not meet with such a hearty welcome yet the people were well-disposed towards us, and listened attentively. The next day we set off for Toungoo, the headquarters of the Mission.

The object of the journey was not so much to convert people, as to "spy out the land" for future operations; and as soon as arrangements have been made, I shall again set out for this district, and try to have a school established at Shu Moung. But there is no time to be lost if we are to

> "Strike with all our might
> While the iron's red."

Of course the work will take time to arrange properly, and at first will be slow, partly from the fear the people have of Europeans, and partly from their natural slowness. But with such a promising field before us, and such encouragement, there is every reason for us to thank God and take courage.

BOMBAY.

PREACHING TOURS.—LECTURES TO BRAHMANS.—MARATHI ORDINATION.—BAPTISMS.—A CHRISTIAN VERNACULAR PAPER.—MILITARY CONTRIBUTIONS TO MISSION FUNDS.

THE Bombay diocese is still one to which we turn with especial anxiety, lest the hopes raised by the great movement in the Nagar district should be to any serious extent disappointed. The Rev. J. Taylor, of Kolhapur, has seen something of the results in a series of preaching excursions he has been making during last year. In his report, which contains a variety of interesting information, he writes:—

"My first tour was across the country almost in a straight line from Nagar to Kolhapur in January, and led me through several important towns and villages, in some of which we have a considerable number of Christians, baptised in 1877, and whom I was anxious to revisit. The railway took me to Mādhé on the Sholapur line, and the rest of the march was got over by stages. At each halting place I preached, and had some very encouraging work. At Mādhé the people were anxious to have some Christian books, and I gave them a few. At Shetphalé an orphan boy begged me to take him along with me, which I did. At Pandharpur the famous place of pilgrimage in the Deccan, I met an old inquirer whom I had not seen for ten years, but with whom I have kept up a correspondence. He is head clerk in the Mamletdar's office, and I had some very earnest conversation with him. By his means about seventy of the leading natives met me in the library at Pandharpur, and listened attentively to an address I gave them. Unhappily the Munsiff, or judge of the place, a Sujarathi, and a member of the Brahma Samaja, tried to upset what I had said, and has led the head clerk away from Christianity rather than towards it.

"At Anawale, about four miles south of Pandharpur we have twenty-seven Christians. I stayed two days with them, and was glad to find them steadfast amid their trials by famine.

"On the 11th, I reached Mangulvedha, where we have twenty-three Christians, and was joined here by Mr. Priestley, who rode from Kolhapur in six days! We spent the Sunday there with the native Christians, and I baptised the child of our Scripture Reader. I am sorry I was not able to have a meeting with the better classes in the town, as they were taken up with the political agent who happened to come there at the time.

"On the 14th, we left for Nandur, and stayed two days, baptising twelve people who had been prepared by our preacher, Panher, who is stationed there, and constantly visits the Christians in turn. We have now had about thirty-six Christians belonging to this small village, the fruits of Panher's work. At Dhonja, Lovi, and Gonewadi, three other small villages in that district, we have nearly a dozen more. The whole ought to be formed into a separate Mission with Pandharpur as head quarters, for it is much too far away from Kolhapur for proper supervision, being from 120 to 140 miles off.

"On the 15th, we parted from the Nandur Christians and continued our march through an altogether heathen country. At Umadhi and Bublād, in the Iat State, we had attentive audiences, and distributed some books. On the 18th we reached Bijapur, which we were anxious to see on account of its far-famed ruins. The next day being Sunday, we had divine service in the celebrated Ibrahim Roza Mosque, which is capable of holding 2,000 worshippers, and is still with the adjoining palace, like Roza itself, in good preservation. In the evening we preached in the city, but had a difficulty in being understood, so few of our audience knew Marathi. While there we visited the principal places of interest, chiefly the great tomb of Sultan Mohamad, said to have the largest dome in the world, and which is visible many miles off; the Juma Musjid or chief mosque, said to contain kneeling places for 2,500 worshippers! the Arkilla, or chief citadel, full of ruined palaces and halls, such as the seven storied palace of the harem described in Colonel Meadows Taylor's *Sita;* the China Mahul, the Hall of Joy, the Hall of Justice, said to contain a real hair of the Prophet's beard, which is exhibited with ceremony once a year; and a beautiful little gem of a mosque said to be a *facsimile* of that at Mecca. There are many interesting inscriptions connected with these buildings. I managed to secure a copy of the chief ones. The whole place for miles and miles round is full of tombs and mosques, but resembles a huge graveyard, which sends a chill of sadness and melancholy through the beholder.

"Leaving Bijapur, with all its sad records of the past, we arrived at Tikota, an outlying town belonging to the Kurundwad State. The Mamletdar was very courteous, and I had an interesting meeting in his house. At Tel Sange, and Burchi, where we halted, we also preached, and at Atheic we had an interesting public meeting in the Municipal Hall, at which most of the chief people in the place were present. They listened very respectfully and attentively to an address I gave them. At Ainapur we had also a very good audience, and were able to distribute some books.

"On the evening of the 25th, we reached Kuzwād, one of our stations, and remained there till the 27th, holding services in the new church, and doing all in our power to revive the work there, which has suffered much during the past year. The results were not very encouraging, but I still hope we may again make way there, though the villagers are much opposed to Christianity, and have strong caste prejudices.

"At Kurandwad we visited the chief schools, and I took occasion while doing so, to say a few words to the boys, girls, and visitors present. The following day we went on to Bognur, and I had a very encouraging meeting with the villagers whom I had met before; and a few earnest minded Brahmans, to whom I gave some books. We reached Kolhapur on the 29th, after an absence to me of nearly eleven months."

During the months of February and March Mr. Taylor devoted much time to looking up old inquirers in the city of Kolhapur and the surrounding villages. He continues:—

"From the 10th to the 22nd, I went into the districts south-eastward and had a very interesting tour through Sàngavade, Hupari, Bhoja, Bhedkyal, Sadalga, Eksambé, Chikodi, Nipani, Saundalgé, and Kágal, my chief reason for going that way then was to visit the native Christians at Eksambé, whose condition has been matter for anxiety. They have been much persecuted by the heathen, and were afraid to meet me or be seen talking with me."

Mr. Taylor has also found time to deliver two valuable lectures, one by invitation, at the Kolhapur High School Hall, of which he says:—

"Upwards of 200, I think, were present. The subject was caste, and it was astonishing to see how well it was received considering the Brahmanic audience. Preparation involved a great deal of labour and research. The local vernacular paper printed the whole of it from my notes, and a correspondent sent it to a Poona vernacular paper, in which it also appeared in full. This correspondent is an enlightened Brahman leper who is, I regret to say, now on his death-bed, but has freely allowed me to visit him. Would that he had been baptised, for we had known each other for several years.

"This lecture I have prepared since for the press."

The other lecture was delivered at Poona at Whitsuntide, Mr. Taylor having gone thither for retreat, and to be present at the ordination of Messrs. Priestley and Ellis. The subject was the Vedas, and the audience was largely composed of Brahmans. The ordination, he says—

"Was held in St. Paul's Church in the Marathi language, the Bishop taking all his own part of the service, and being perfectly understood, which is matter for great congratulation."

As an instance of the care exercised by our Missionaries in baptising converts, we quote from the Rev. G. Ledgard's report:—

"I have had the pleasure of baptising three adults, two Mussulmans and one Hindu. One Mussulman was a young man who had visited me more than a year ago for instruction in Christianity, and who seemed even then very anxious to know the truth. He left me for a time and visited the native pastor of the Scottish Free Church. But he returned after some months, and when he had received further instruction he became desirous of baptism. He was kept, however, for a considerable time even after that on probation; but at last he seemed so really in earnest and anxious for baptism that I felt it would be wrong to keep him longer in suspense; he was therefore received into the Church by baptism on the 27th of June.

"The other two were women, one of whom is still going on very satisfactorily; about the other, however, I have some fears, but I cannot yet fairly judge of the case."

A fresh attempt to reach the natives by means of the press has been made at Ahmednagar by the Rev. T. Williams, of which he writes at the end of last year:—

"We have started our paper, the *Prahashta Enlightener*. The Colaba Missionary Association, whose secretary is the Mission's old friend, the Rev. W. H. Bagnell, has generously contributed Rs. 120 for its first six months' expense. In the first issue the only contributors were Raghoo and myself. In the next one there will be something from each of us,

especially on the subject taught by each during the rains. The printer's, or rather lithographer's, (for it is as yet lithographed) stone broke through, and delayed the first issue a couple of days. It was amusing to watch the effect of superstition upon the man's face as he declared his belief that it was owing to his lithographing a distinctly Christian paper that his stone broke.

The Nagar Mission has been fortunate in receiving very acceptable aid in several different ways during the past few months. Mr. Williams says:—

"We have to record among our contributions especially those of the soldiers of the 7th Royal Fusiliers, stationed here under the command of Major Kerr. They have, up to a large number, agreed among themselves to give up a small sum out of their pay for Mission purposes. Thus for some months now we have been in the receipt of about Rs. 12 in this way. This surely is highly creditable to the soldiers.

"We have to record our great thankfulness for the help afforded us *con amore* by the Chaplain of the station, the Rev. G. B. Streeten, who has been the means of our obtaining larger contributions, and also has given us the benefit of his long experience in Church work Also similarly for that afforded us by Father Black, of the Cowley Fathers, who, staying with us for the purpose of learning Marathee, has entered thoroughly into the spirit of our work. His intuitive apprehension of the real nature of it, and his singularly good judgment in the matters that from time to time turned up, made his presence amongst us most valuable, we cannot help but regret his departure. He has left us, amongst other mementoes of his visit, a beautiful cross and pair of candlesticks for the altar of our New Church."

LABUAN AND SARAWAK.

INCREASED SELF-HELP.—A CONVERT EVANGELIST.

FROM Singapore we learn that fruits of systematic labour have been showing themselves in the improved attendance at divine worship, and also in the increasing number of inquirers who present themselves for instruction.

The Rev. W. H. Gomes wrote in October last:—

"The Christians at our branch-station at Jurung have lately shown unusual activity. They have rebuilt, at a cost of $76, the rustic chapel put up three years ago by one of them, and are striving, by word and example, to win over the heathen around them to the truth as it is in Jesus."

Such facts cannot fail to cheer and encourage the supporters of Missions as they do the Missionaries themselves. The local feeling on the subject is thus expressed by Mr. Gomes:—

"The increased contribution, on the part of the native Christians, for Church expenses and charitable purposes, is an encouraging proof to us, who know their circumstances, of their sincerity. One of them lately gave me forty-five dollars ($45) to be devoted to any object I may think proper. Such offerings, coming unsolicited, coupled as in this instance with a consistent life of true devotion, are highly gratifying as tests of the real hold the Gospel is having upon the native mind."

The following instance of thoroughness in the Christian profession is also highly satisfactory.

"The Chinese proprietor of the principal plantation brought to me three candidates for baptism, servants under him, whom he had been instructing, in the evenings, after the labour of the day. I was surprised at the knowledge of Gospel history they possessed, and pleased with the evident earnestness and sincerity of their behaviour. Great pains, and that for over a year, must have been bestowed by their master on their instruction. I was so satisfied with the result of their examination that I had no hesitation in receiving them into the Church by baptism. May God, by His Spirit, enable all our converts to set forth, by word and example, before the heathen, 'the excellency of the knowledge of Christ Jesus our Lord.'"

Mr. Gomes is now able both to say the prayers and preach in Malay and also in Chinese without aid from an interpreter.

The Rev. J. Perham left England on April 23, to resume his work in Borneo.

JAPAN.

TRIALS AND DISCOURAGEMENTS.—AN INQUIRER.—A HARVEST THANKSGIVING.—A METAPHYSICAL DOCTOR.—INTERESTING BAPTISMS.—GREAT FIRE AT TOKYO.—CONVERSATION WITH A BUDDHIST PRIEST.

WITH the close of 1879 the Rev. W. B. Wright completed a sixth year of very useful work in Japan. Many of the persons referred to from time to time in his narratives must have become familiar acquaintances to the careful perusers of the *Mission Field*, and with so graphic a pen does Mr. Wright sketch their characters, that further information concerning them will be welcomed. During the past year Mr. Wright has had many discouragements, especially in his town work; but such fluctuations will not dishearten those who take a comprehensive view of the Missionary's calling.

Our sympathy with him in his trials and successes is increased by the knowledge of his great danger during the late terrible conflagration at Tokyo. His last report is as follows :—

"It was just six years at the end of the last quarter since we landed in this country. Since then what trials and disappointments and also what cause for thankfulness and praise? The last year has truly been very blessed in my work, though that success has been tempered with doubts and fears; the year has also been an anxious and lonely one, separated, as I have been in the Providence of God, from my beloved wife and daughter, and ever troubled about the serious illness of the former; but now that care, I hope, is past, and I am hoping soon to have them back with me. My work has had no great change. I go out still as before on Sundays to the two chapels of Ichigaya and Ushigomi, at which Yamagata and Shimada are working as catechists. The former of these, though the oldest, is not so promising as the other. We seem to make no impression on the people about. They don't come, nor do the military students who formerly did. There are about ten or twelve faithful Christians there; of the others, some are scattered elsewhere, and some have given up, through lack of faith working by love, though I can trace no case of apostasy. The fact is youths and young men, who are the lapsed, are in Japan a most unsatisfactory, fickle, variable set. There is no doubt many of them have received Christianity as they did the English language or other branches of study, as something novel and interesting, but they never counted the cost or really took up the Cross. I have become very cautious now in baptising young men. I have had several cases of seemingly earnest constant following, until the Sacrament was received with gradual slackening and abandonment after. I hope it is not for always; that some will come back again when they grow older and more settled. The observance of Sunday is a great stumbling block. They do not seem to realise the necessity of it, and in this too I am not a Sabbatarian. However, this chapel is on a most important site, and some day will play a part far beyond what it does now. The other chapel, at Ushigomi, five miles from my house, is more promising. There is a nice little band of Christians there, and Shimada, who is still working on for Holy Orders, on week days lives there, and preaches on Sunday and Wednesday, holding a class for the Christians on Tuesday. The Central City Preaching House I moved in November to a place near my house, only ten minutes' walk away, instead of forty minutes', and a better, larger house, more central still. It is just by 'Kiyo' or Metropolitan Bridge, a few doors removed from the main thoroughfare of the city. Here I have preaching on Sunday nights, and exposition on Wednesday nights. There is a small but attentive congregation, and some candidates for baptism. At the former house there were thirty-five scholars in the children's school; they all left, however, and we have had to start anew. I hope to have a good many scholars, however, in a month or two. During the week days I have been teaching and preparing lectures for the Divinity School. I take Paley's *Natural Theology* as my class-book at present. The students passed a severe examination, oral and written, of two days, just before Christmas, and most of them did very well. The subjects—Epistle to the Romans; History of the Old Testament from Joshua onwards; Church History, second and third centuries; Heresies and Prosecutions, and Natural Theology, also the first three Articles, with Browne's *Commentary*."

The country work has produced several cases well worthy of note. On this subject Mr. Wright says:—

"I have gone out regularly during the last three months to the Sagami country. I spend ten days at a time there. Of course during that time my work at the Divinity School rests. It is now about fourteen months since I found the villages open to me, and still they are open; new ones each time, and the prospects of more still between the present ones and Tokyo. It would be going over the same ground too much to tell of my work each time; so I will say something of the December one. I went out on the 11th to Fujisawa, where the blind Christian, Paul Fukawa, lives; and in the evening he and his wife came to the inn, where I explained to him the first two chapters of St. Luke. While I was speaking a stranger came, and asked if he might listen. He was a silkworm merchant from the mountainous district in the centre of the island, and had once or twice heard a little preaching in his travels, and had even bought a copy of St. Matthew's Gospel. He was greatly interested in the account of John the Baptist and the birth of Christ. The next morning I administered Holy Communion to the blind man and his wife. He is a righteous Lot in a Sodom. Fujisawa is a sink of iniquity. Such awful things as I have heard of the doings there. There is only one hotel in the whole place that is reputable. Nevertheless God had some souls to be saved there. The next day I went to Ono, the first village in the Sagami country, where I preached. The little band of Christians there have been a good deal tried, and the old farmer Yoshizawa is too much taken up with the cares of this world. There are thorns in that ground. It appears that, many years ago, the elder brother of Yoshizawa acquired a good deal of land by lending money on pledge; the villagers did not redeem the pledge at the appointed time, and so forfeited their ground. It has, however, been the cause of enmity and lawsuits, and during the life-time of the present father there will be no advance, I fear. I found likewise that, when the elder brother died this year a heathen, the Yoshizawa had been mixed up with the ceremonies of worshipping the dead, so that I was obliged to speak severely to them, and discontinue the communion. On this occasion I could not gather them together, and so went on to Nakatsu, where Iida and a young student named Saito live. They had just moved into a cottage built for them, and, as Sunday was appointed for a Harvest Thanksgiving, were working hard to get up decorations for the purpose. I had made a translation of the Service for Thanksgiving in the American Prayer Book.

"On Sunday morning, the 14th, I baptised an old farmer named Kumasaka by the name of Simeon. He went down for the actual ceremony to the river below the village, where I stood on a rock jutting out, and the candidate entering the water to his waist, I poured water on his head three times in the name of the Trinity. Afterwards we had Communion, and in the afternoon the Harvest Thanksgiving. The few Christians brought their offerings of the fruits of the earth, rice and barley and other grains, which we afterwards gave to the poor. I preached on Matthew xiii. 'The harvest is the end of the world, the reapers are the angels.' A good number came, and after the service I held an examination in the Creed, Lord's Prayer, and Commandments, giving little rewards to those scholars who could repeat them. I should mention that Iida and one of the Christians have a little school there. I then preached

around for six nights running in neighbouring villages, with good congregations. The last day, Friday, the 19th, I went in the afternoon to the house of a Mr. Watanabe, a doctor, who is well educated and very intelligent. He has a business also in Yokohama ; I went by invitation and expounded St. Matthew i. ii. to him and six or seven pupils, who were much interested. He had already cleared out the family idol shelves and put medicines therein instead. He also believed in the Creator. After the exposition a conversation ensued on the Buddhist doctrine of cause and effect. They hold similar views to our modern philosophers, though they make a distinction between good and evil, and the whole thing is made to connect with the doctrine of transmigration of souls. I showed them that Ingwa, or cause and effect, if it was made natural and necessary in the cause of man, would sap the foundations of theism and morality. Fortunately, Buddhism is inconsistent with itself, and no fact is more self-evident than the freedom of the human will. I was invited to preach again at night, which we did from 8 to 10.30 in the dispensary. I hope we may gain this man. The next morning I returned to Tokyo. On Christmas morning I baptised a very nice man named Kawakami at Ichigaya, by the name of Isaac. He is an employé of the arsenal, and his wife and children are also catechumens. We had Holy Communion with about twenty-five communicants. I preached to the people on the contrast of the feelings of Eve in bearing Cain and those of Mary at the birth of our Lord, showing how appropriate it was that, as through the medium of a woman the race of sin was born, so through a woman the Saviour from sin should come. After service the Christians met at the Kiyo Bridge Preaching House, where we sang hymns, had addresses, and they partook of refreshment. The next day occurred the awful fire, which in about seven hours (while a furious west wind was blowing) burnt down about 15,000 houses, and destroyed some hundreds of people. This house had a narrow escape. I had all my furniture and books out in the yard, but God was very good and saved us. Alas ! what awful misery has been brought to thousands, without house or clothes in the cold winter weather. I hope to present some ten or twelve candidates for confirmation at Epiphany Day to Bishop Williams."

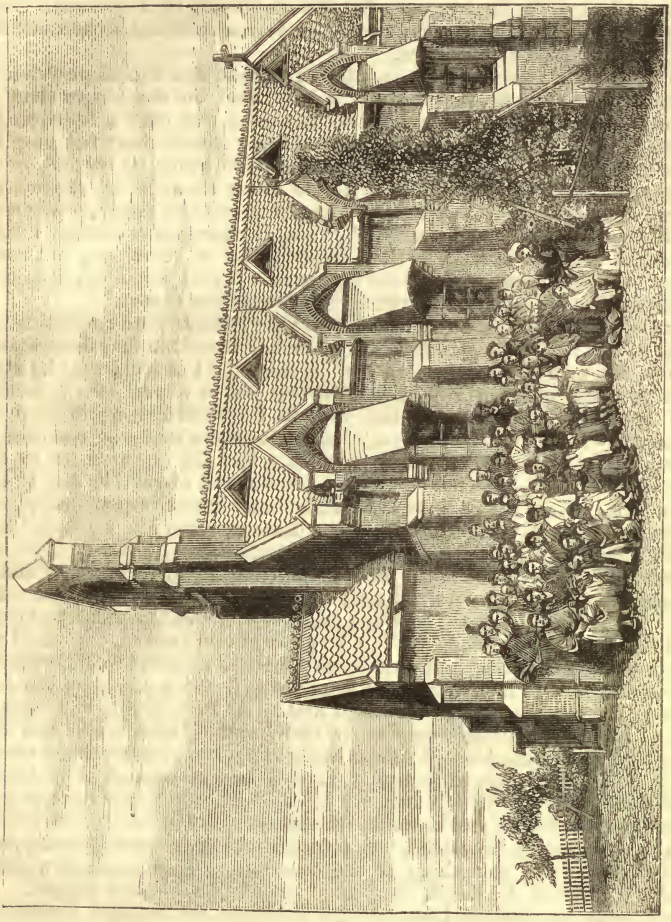
We are happy to be able to lay before our readers an engraving of Mr. Shaw's church (the opening of which was reported in the *Mission Field* for November last), with the following interesting letter written by Mr. Shaw on January 18th :—

" Christmas passed as usual with us very pleasantly. The stained glass for the chancel windows arrived just in time, and we managed to get them finished for Christmas Day. They are much admired by all, both Japanese and foreigners. We are very proud of our little church. Christmas evening my wife and I gave our annual feast to the Christians, and our large school-room was quite filled.

" Wright has probably given you full accounts of the great fire which so nearly destroyed his house, and again left Bishop Williams homeless. I suppose at least 60,000 people were burnt out. The following day I made an appeal to my little English flock, and the members of it very liberally subscribed not far short of five hundred dollars in aid of the sufferers. With part of this we bought material which the Christian

women in my native congregation made up into clothes. The remainder was distributed at the school-house, partly in rice, partly in bedding, and the remainder in money.

"I had rather an unusual conversation with a Buddhist priest a few days ago, which may perhaps be worth inserting in the paper if I can



CHURCH AT TOKYO.

recall the principal facts to mind. The priest belonged to the Shin or 'true' sect of Buddhists. He called on me at my own house—a most unusual thing. I found him very well educated, and intelligent. He had been educated at a school where the most advanced opinions of modern science are current, and being able to read English was well acquainted with many of the arguments most antagonistic to Christianity. I asked him how it was that he, a believer in evolution, and educated in such a

school, was a member of the Buddhist priesthood. To this he answered: (1) That in his sect the priesthood was hereditary. (2) That he looked upon Buddhism, Christianity, Mohammadanism, Confucianism, as aids to morality, and (3) that evolution was quite in accordance with Buddhistic teaching. By this last statement he referred, of course, to the doctrine of the transmigration of the soul. He then expressed his disbelief in the existence, or in the necessity for the existence, of a personal God, stating that he thought the doctrine of evolution sufficient to account for every phenomenon of existence.

"I replied that though there could be no doubt that evolution was to a certain extent true, yet that more had been laid on the theory than it seemed able to bear. Did he believe that mind was only a function of matter? At this he was silent. Or why again should there not now be some evidences of the spontaneous generation in which he trusted, or of the gradual process of evolution? These latter changes, he replied, required long ages, and then turning sharply on me, he asked, 'When do you believe the world was created?' This, of course, was a trap. I said, 'I cannot tell. It may have been millenniums of years ago, but some recent investigations seem to limit its age to a period much less than that demanded by those who hold the extreme evolution theory.'

"'Do you believe,' he next asked, 'that the spirit of man resembles the Spirit of God?' 'In our Scriptures,' I replied, 'it is written, that God created man in His own image, after His own likeness.' 'I also believe,' he said, 'that the soul of man not only resembles but is a part of the world, soul appearing for a little time only to be absorbed again into its original.' 'Does not Pantheism,' I said, 'seem to strike at the root of all morality?' He fenced this by asking the old question as to the existence of evil—'If God ceased to permit evil would He not at the same time destroy man's power of free will and moral responsibility, and so reduce him to the condition of the brute creation?' I asked, 'You admit the existence of evil, for you acknowledge that Buddhism is an aid to morality; which then is the more comforting doctrine, yours or mine? By yours each man is a solitary unit working out his own salvation. By mine every faithful earnest soul is a fellow-worker with a personal loving God on the side of right.' To this he gave me no answer, but asked me if it were true that God had sent Jesus Christ to save the world, would it not seem that He had waited too long; was it not a pity that He had allowed the world to grow so corrupt first? As he said this in a scoffing tone, I told him I thought he was not really seeking after truth, and that argument of this kind would not be likely to lead to any beneficial result. He said he did not intend to scoff. That he had no manner of dislike to Christianity, though he felt assured it would be impossible for him ever to become a believer: still he would like occasionally to read the Scriptures with me. 'However,' he added, 'my principal object in coming to-day, was if possible to learn something of the constitution and practical working of the Church of England. My sect,' he said, 'is in great danger. Its government has always been on the principle of absolute monarchy. Now, however,' a majority of the priests are anxious to bring about a form of representative government—a change which, in my opinion, would be fatal.' I quite agreed with him in this, and after some further conversation he retired, promising—in Japanese idiom—to 'give me trouble' another day. His visit was interesting: (1) As showing the renewed life and activity in this great sect. It is far the most powerful in Japan, and the only one likely, I think, to give trouble to Christian teachers. (2) As showing the readiness of its teachers to adapt them-

selves to the circumstances of the day, and to make use of anything, from whatever source, which holds out a promise of assistance; willing to draw to itself evolution on the one hand or the system of the Christian Church on the other.

"It is quite possible that if this Shin Shu should turn into a philosophical sect, Christianity may yet find a great enemy in it.

"My work is going on very well. I forgot to mention in the first part of my letter that I had the happiness of admitting twelve catechumens to baptism on Christmas Day. The son of one of the chief nobles of Japan has, with his father's consent, applied to me for baptism. He is now in my school."

HOW A CHURCH MAY BE BUILT.

BY THE REV. G. M. JOHNSON, RECTOR OF BARNINGHAM, NORFOLK, AT PRESENT IN CHARGE OF THE CATHEDRAL OF NEWFOUNDLAND.

AT the moment I am writing the whole town of St. John's is thrilling with excitement about "stone-hauling," as it is called here, for the completion of the Cathedral.

In explanation of the term, let me say that by "a haul of stone" is meant the muster of volunteer gangs, or "crews," as from the nautical character of our population the favourite expression runs, for the special purpose of furnishing stone for church or chapel, as the case may be, according to the religious denomination in favour of which the help is offered. By the former term the Church of England is understood, and by the latter Roman Catholics, or Wesleyan Methodists, or other dissenters.

For the first time in the writer's long experience of Newfoundland life an enthusiasm seems to have seized upon the population of St. John's in favour of the Cathedral of the Church of England, partly, no doubt, from loving respect and regard to the memory of good Bishop Feild, who began the building, and partly from desire to see the completion of the noble pile, as "a thing of beauty and a joy for ever;" and all differences are for the time forgotten in the desire to help on the completion of the building so well conceived and begun, and finished, as far as the nave is concerned, more than thirty years ago by Bishop Feild, upon a noble design furnished by the late Sir Gilbert Scott.[1] The transepts, tower and spire, and chancel remain yet to be added, and this is the undertaking now in

[1] *See page* 165.

hand. The state of the roads through the town is just at present most suitable for sledge-drawing, or "hauling," as being well covered with hard ice; and the circumstance that St. John's is now full of hardy men ready for departure next week on the annual sealing voyage has afforded a most favourable juncture for the operation. These two circumstances, and the fact of the call for volunteers having been just now made, have aroused a perfect *furore*, as I may not untruly call it, for the work, to which all have rushed, as it were, with one accord, and with regard to which the difficulty has been to restrain the ardour evoked within due bounds, and to persuade the men who have come forward to be content within the limits which daylight would naturally impose, and to refrain from still carrying on the work after darkness had closed in. This was actually done two days ago, when by the aid of torches a couple of heavy loads were put up and hauled home after night had come on, the loads having been actually deposited towards nine o'clock at the Cathedral. The same would have been also done the following night, but for the great danger to the men engaged, their zeal having, even in daylight, twice nearly resulted in disaster, from their unwillingness to be content with moderate loads, and from the difficulty of keeping a proper check upon the great weight over snow and ice, when the incline is downward.

The mode of procedure is as follows. Immense sleds or drays, with runners of solid timber framed together as strongly as possible, and in themselves of no little weight, are constructed, each capable of carrying twelve or fifteen tons of stone. These are then furnished with chains, and very long hauling ropes of the strongest kind, and lashed together, one behind the other. When loaded, the train of sleds is taken in hand by a "crew" of from a thousand to fifteen hundred men, and drawn through the town to the Cathedral. The sleds are decked the while with flags, and a band of music usually precedes, while a shouting and cheering crowd accompanies the band and crew, and the greatest enthusiasm prevails, the whole reminding one of the passage of Zechariah (ch. iv., 7), "He shall bring forth the headstone with shoutings, crying, Grace, grace unto it."

The work was begun by the young men of the guild of St. John the Baptist, attached to the Cathedral, and was taken up next day by the Fire Brigade and the British Society—both town organisations of no small utility and importance, and furnishing fine bodies of

enthusiastic zealous men. On the following day came two smart sealing crews, under their respective captains, assisted by the crew of a third sealing steamer. These sealing men, or "sealers," as they are called here, have to-day delivered upon the ground as their final load (two heavy loads having been previously drawn by them) not less than from thirty to forty, if not more, tons of stone; no light weight to be drawn at once, and requiring able arms, strong muscles, and tough and well-tried ropes to drag them. To-morrow night—work being still forbidden for fear of accident—other sealing crews, and the Society of United Fishermen, are to take the place of the sturdy fellows who did such noble work yesterday and to-day; and a third relay of hardy sealers have volunteered to finish the work on Monday; Wednesday morning being the time fixed for their departure on their perilous, but, when successful, profitable pursuit of seals among the northern ice-fields, which at this season lie off our coast and so frequently sever us from all communication, save by "cable," with the outside world.

I suppose no other country could furnish such scenes as the town of St. John has witnessed during the present week; and that in no country, except Newfoundland, is Church work of the kind this narrative refers to helped forward with more willingness and greater enthusiasm than has been shown by the noble fellows who have just given the work of finishing our Cathedral so good an impetus with their strong arms and willing, helping hands. A remarkable feature in the work—indeed *the* remarkable feature, I should be inclined to call it—has been the zeal with which Roman Catholics and Dissenters have vied with members of the Church, and refused to allow themselves to be outdone by our own people. No such scene have I ever witnessed before, although I was in St. John's when the existing portion of the building was erected. Then, though I do not say good-will was absent, Churchmen were left alone to do the work, which was at that time looked upon as theirs, and theirs only and alone. I suppose this week will have seen the united efforts of several thousands of the finest, healthiest, and most powerful and willing men that any country could produce from a similar population; Churchmen vying with Roman Catholics, and Dissenters with both, in helping forward the erection of the Cathedral of the Church of England. Feelings of the utmost delight have been manifested as each load reached its destination, the attempt being always made to make each load bigger than the last, and each successful effort

culminating in, and being acclaimed by, the heartiest hurrahs and cheers for the grand old Church of England; and in these shouts, Roman Catholics, of whom there are 15,000 in St. John's, Dissenters, and Churchmen all joined equally, and each strove earnestly in the general roar to outdo his fellow. The interest and picturesqueness, so to speak, of the scene were unique. Let us hope that the effect of the spirit thus shown, and the result of the good feeling called forth, and unanimity manifested, may not only promote good-will generally, and tone down asperities on account of differences of belief, but help towards religious unity in the bond of peace. Surely these great benefits can hardly fail thus to be promoted. Well, therefore, may I close the account with the pious words of David, as well suited to the occasion: "Pray for the peace of Jerusalem! they shall prosper that love thee." Surely the work has been a work of love, and done for Zion's sake; as such it cannot fail to receive a blessing. May the blessing follow speedily as well as surely!

Besides the work above recorded, nearly 7,000*l.* sterling has been subscribed since the death of Bishop Feild, to whose memory it is proposed to dedicate the contemplated work. At this time authorised collectors are canvassing the town, whose work is no doubt receiving a valuable impulse from the zeal and good-will shown by the humbler members of the community in the good work done by them, which in the foregoing account I have endeavoured to describe.

Postscript, March 8, 1880.

To-day has been a most lovely day, with good snow roads—one of those peculiarly clear beautiful blue skies and transparent atmospheres that from time to time occur, called here "pet days," or "weather breeders," as being supposed to precede stormy snowy changes. Be the morrow however what it may, the motto *carpe diem* has been fully acted on, and Saturday having been a lost day already through a snow-drift which lasted from morning till night, and this the very last day sealing crews can conveniently work, they turned out in great strength. Five noble crews, those of the steamships *Ranger*, *Proteus*, *Eagle*, *Neptune*, and *Hector*, have been at work, and the excitement has been even greater than on any of the previous days, and the numbers of men larger, for besides those crews under the command of their several captains, and the Society of United

Fishermen, a strong and able band of men, all cheered and inspirited with music and flags, numerous horses have been bringing loads all day. Nor has the enthusiasm been confined to men, for a crew of boys has also joined, and has worked with unflagging spirit;

ST. JOHN'S CATHEDRAL, NEWFOUNDLAND. (*See page* 161.)

a labour of love which will result to them—I venture confidently to predict—in sound, because well-earned, sleep to-night.

The satisfactory result of the whole haul now stands thus: a thousand tons at least of heavy stones have been placed upon the ground which were not there a week ago, and the good intentions of

the captains and crews of the *Panther* and *Wolf*, who were to have turned out to-morrow for the purpose of hauling stone, at whatever inconvenience to themselves, have had to be declined because no more quarried stone remains, the whole quantity at present available having been swept, by the gallant crews that have been at work, from the various places where it had been deposited, into the Cathedral yard. It has been great matter of regret, and one which the clergy who have each evening addressed the men at breaking off have dwelt upon, that the Bishop is now absent in Bermuda. No doubt the news will greatly cheer his heart, and assuredly his warmest and most grateful thanks will be accorded.

The wildest excitement prevailed at the close to-night of the men's successful labours. In the presence of I suppose not less than two thousand cheering, shouting fellows, whose voices broke out at the end of almost every sentence, as they stood listening with eager upturned faces to those who spoke to them from the vantage coign of the top of the churchyard wall, the difficulty was to gasp out between each roar the hearty thanks which the clergy and all members of the Church so deeply felt. The captains of eleven powerful steamships have either given or proffered their help with crews whose numbers range from 295 the largest, to 160 the smallest, giving an average of 220 men to each. A finer fleet, or one manned by finer men, has never been fitted out for this voyage. May the providence of God protect them in all peril, and may their return be crowned with the success which I trust it is not presumptuous to say their behaviour as above recorded has so far deserved!

More will no doubt be done, because, now that the sealing crews have left, others will go to work as soon as more stone can be procured. The local mail contractor, a Roman Catholic, to-day offered to put all his horses to work whenever they could be used to advantage. The value of the return of those now engaged in collecting subscriptions will also assuredly be largely enhanced by the strong feeling aroused, and the time for their being brought in will be looked for with interest. The result will no doubt be shortly known.

REPORTS RECEIVED.

Reports have been received from the Rev. W. H. Kay and J. F. Spencer of the Diocese of *Madras;* W. H. Gomes of *Labuan;* W. Greenstock of *Maritzburg;* J. B. Stair of *Ballarat;* A. Macintosh of *Honolulu;* W. Jones, R. Lonsdell, and T. A. Young of *Montreal;* H. Bartlett, F. D. Brown, J. Chance, R. S. Cooper, A. E. Forbes, G. Keys, T. E. Sanders, E. Softley, and W. Stout of *Huron;* and J. P. Massiah of *Newfoundland.*

MONTHLY MEETING.

THE Monthly Meeting was held on Friday, April 16, 1880, at 19, Delahay Street, the Master of the Charterhouse in the Chair. There were also present the Bishops of Carlisle, Antigua, and New Westminster, Earl of Powis, F. Calvert, Esq., Q.C., F. H. Dickinson, Esq., Canon Gregory, and C. Raikes, Esq., C.S.I., *Vice-Presidents;* Rev. B. Belcher, Rev. W. C. Bromehead, Rev. W. Cadman, Rev. Dr. Crosse, Col. Gillilan, Rev. J. Goring, Gen. Lowry, Rev. J. Frewen Moor, Gen. Nicolls, Sir Bryan Robinson, Rev. E. J. Selwyn, Gen. Tremenheere, C.B., and Gen. Turner, *Members of the Standing Committee;* and Rev. H. R. Baker, Rev. G. F. Barrow, Rev. G. T. Cull Bennett, H. Blunt, Esq., Rev. W. Blunt, Rev. J. A. Boodle, J. Boodle, Esq., Rev. V. G. Borradaile, Rev. R. H. N. Browne, Rev. T. Darling, Rev. C. Dent, Rev. J. D. Dyke, C. C. Ferard, Esq., Gen. Fooks, J. F. France, Esq., Rev. C. D. Goldie, Rev. A. W. Headlam, Rev. H. G. Henderson, Rev. T. W. Herbert, Rev. J. W. Horsley, G. B. Hughes, Esq., A. C. King, Esq., Rev. H. H. Letchworth, Rev. E. Lilley, Rev. C. F. Norman, Alfred North, Esq., Rev. L. W. Owen, Rev. W. Panckridge, Rev. G. P. Pownall, Rev. W. F. Satchell, Rev. L. L. Sharpe, Rev. Wharton Smith, Rev. C. Wyatt Smith, Rev. R. Straffen, Rev. Dr. Townsend, J. Wigan, Esq., Rev. J. H. Worsley, Rev. J. P. Waldo, S. J. Wilde, Esq., Rev. S. York.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to March 31, 1880 :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—March, 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	7,506	1,650	968	10,124	19,408
II.—APPROPRIATED . .	727	—	962	1,689	2,596
III.—SPECIAL	7,128	—	363	7,491	5,955
TOTALS . .	15,361	1,650	2,293	19,304	27,959

B.—*Comparative Amount of Receipts at the end of March in five consecutive years.*

	1876.	1877.	1878.	1879.	1880.
I.—GENERAL					
1. Subscriptions, &c. . . .	£6,931	£6,663	£6,744	£6,739	£7,506
2. Legacies	4,715	1,116	1,181	1,872	1,650
3. Dividends	1,012	991	1,072	949	968
	12,658	8,770	8,997	9,560	10,124
II.—APPROPRIATED	1,988	1,676	2,780	1,666	1,689
III.—SPECIAL	3,319	5,971	3,560	8,611	7,491
TOTALS	£17,965	£16,417	£15,337	£19,837	£19,304

3. The Secretary reported that a telegram had been received from the Bishop of Capetown in these words—"Refuse publishing;" and that in consequence the Standing Committee were not in a position to comply with the request contained in a Resolution passed by the Board on February 20, 1880.

4. On the recommendation of the Board of Examiners the Rev. H. A. W. Jones and Mr. E. O. McMahon were accepted for work in Madagascar, and Mr. C. Blanchard for work in the Diocese of New Westminster; and the Rev. J. R. Ward, of Maritzburg, was placed on the Society's list on the recommendation of the Bishop of Maritzburg.

5. The Secretary announced that the Rev. and Hon. A. Legge, finding that his other duties prevented him from giving to the business of the Society the attention which he considered due to it, had resigned his seat on the Standing Committee; and gave notice, on behalf of the Standing Committee, that at the next Meeting they would propose for election in June next the Rev. R. T. Davidson, to fill the vacancy thus created.

6. The Bishop of New Westminster made a statement of the condition and prospects of the Church in his Diocese; and took leave of the Meeting, preparatory to his departure for his new See on April 29.

7. All the members proposed for Incorporation in February were elected into the Corporation.

8. The following gentlemen were proposed for election in June :—

Rev. Dr. Creswell, North Repps, Norwich; Rev. J. H. Plowman, Burbage, Marlborough; Rev. A. C. Smith, Yatesbury, Calne; Summers Hutchinson, Esq., 10, Richmond Place, Mountjoy Square, Dublin; Rev. W. A. Scott, Minchinhampton; Rev. A. W. Bailey, East Stoke, Newark; Ven. Brough Maltby, Farndon, Newark; F. W. Burton, Esq., Red Hill Lodge, Nottingham; Thomas Bullard, Esq., 52, Lewisham High Road, S.E.; J. C. Moberly, Esq., Alresford, Hants; and Rev. W. R. Supple, Arthurstown, Ireland.

THE

MISSION FIELD.

The field is the world. The seed is the Word of God.

JUNE 1, 1880.

ST. JOHN'S, KAFFRARIA.

SERIOUS ILLNESS OF THE BISHOP.—CHEERING PROGRESS.—THE POWER OF SUPERSTITION.—KRAAL PREACHING.

A HEAVY trial has fallen on this diocese. The good Bishop has been stricken down with sickness and temporary loss of sight, the result of overwork. His life was in some danger, but it is not without hope that we pray that it may be only for "a little while" that the diocese will lose his services, and that the voyage to England (the only means, humanly speaking, of saving his most valuable life), will, under God's blessing, restore health and strength, and that before these pages are before our readers he will have arrived in England convalescent. Meanwhile the various Missionary organisations which he has created are working vigorously and successfully; though their usefulness must be seriously impaired if left long without a fitting head. Before leaving St. John's the Bishop was able to hold an ordination, at which Messrs. Cameron and Waters were admitted to the Priesthood. The Native Night School and Boys' Boarding and Day Schools, as well as the Labour Department, were all at the end of the year in a flourishing condition. On another page will be found an interesting account of the medical work.

Archdeacon Waters writes from Transkei on December 31st:—

"The past quarter has been remarkable for the increased efforts of native Churchmen to forward the Gospel, and for searching into the manner of life of professing Christians. Five members have been suspended, but many have been led to careful living, and generally a more serious life has been manifested, free from excitement.

"At the home station, the churchwardens and sidesmen have done a good work, but the band of women workers, elected at Easter, have done an amount of general good far outstripping the officials referred to. Through the help of these men and women, the regular Wednesday classes for instruction on baptism, confirmation, and communion have been revived and well attended. A churchwarden or sidesman, and two or three women helpers, attend as witnesses at these classes, and at their own homes teach those unable to read, the Creed, the Lord's prayer, and the ten commandments. The classes meet after early Litany, and are taught by myself. Candidates for baptism are first taught, while those for confirmation and communion listen to the instruction. The baptism class is dismissed, and that for confirmation is taken, instructed, and dismissed, when advanced doctrine is taught to those for communion.

"The adult Sunday-school has been re-opened through the same agency, where I am assisted by a churchwarden and sidesman. Both men and women show anxiety to learn to read the Bible, and it is a real pleasure to teach them.

"Through Mrs. D. Barr's kindness, the English Sunday-school has been re-opened, to the great advantage of the Europeans.

"The congregations at all our stations have increased to such an extent that, excepting Hohiba, the chapels are altogether inadequate to the demand for room. From ten to twenty pounds will pay for a good temporary chapel hut, and I shall be thankful for help in this matter. If any one will guarantee forty per cent. I can undertake to built chapels of burnt brick or stone, of the value of 100*l.* or more.

"The new chapel at Hebehebe, through the exertions of Mr. Frederick Thompson, will shortly be ready for service, and I hope to report its formal opening next quarter. The schools have done well and are attended much more regularly than formerly, and the native teachers are on the improve.

"While earnestly desirous to have at least one half of my present district taken off my hands, I have been compelled to increase it by adding the Idutywa Reserve and New Gcalekaland, a tract of country fifty miles by fifty.

"As with others, I have had a share of trouble and annoyances, so also I have had a more than usual share of an opposite character. Gentlemen who wish to be unknown, have done great things for me.

"I thank those who have sent me newspapers. These papers are all re-stamped by me, and sent to different members of the Church. They are much valued, and well repay the trouble and expense of postage by promoting interest in Church work. May I beg for a continuance of these papers and magazines? I have just had two travelling Jews from Newcastle, to ask for the *Newcastle Chronicle*. Another young man from the same place called a few weeks ago, and read the same paper through, not omitting the advertisements. If any one will send me fifty copies of the S.P.C.K. *Companion to the Altar*, *Bishop Andrew's Devotions*, or something equivalent, I shall make good use of them, also a number of tracts on infant baptism, confirmation and holy communion.

"I shall be glad to correspond with any one who now supports, or

wishes to do so, a female teacher at a Kaffir village, or who may wish to maintain a boy or girl at school.

"From 6*l.* to 9*l.* is required to meet the requirements for a female teacher, and from 3*l.* to 5*l.* to help a child at school.

"To show how much female teachers are valued, I may mention that a native policeman under Captain Blyth, has undertaken to pay 6*l.* a year, and provide board and lodging, if I send a girl to teach his children, to this I promised 4*l.* from Edinburgh ladies, and a gentleman has offered 5*l.* more, so as to give the teacher 15*l.* a year.

"Another policeman under Mr. F. N. Streatfield, has promised to do the same, and three men are building a school house, and guaranteed 10*l.* a year each, if I send them teachers."

The Archdeacon has also commenced a native school among the Gcalekas near Willow Vale, with the help of the chief Leindingxowa, of whom he says:—

"He is a brother of Kreli, and may be considered as second in rank among the tribe. He is a tall well made man and pleasant in his manners. In 1856, he lived with Kreli, about ten miles from St. Mark's. At that time I held service and school every Wednesday at Kreli's great place, and had Leindingxowa as my school sergeant. Sir George Grey took great interest in the work, and frequently sent a present of a coat or other article, to this chief, as well as to Kreli. Leindingxowa was accompanied by two men of eminence in the tribe; one named 'Wapi,' was taught to read the New Testament by me, at St. Mark's, many years ago. After explaining my object in calling him, he consulted with Mr. Streatfield, and his native councillors, and determined to have the school opened at once. Definite arrangements were made for the erection of two good large Kaffir huts, and for sending thirty children to school. Since that time, I have sent a teacher, who has begun work under promising circumstances, and the Superintendent General of Education has authorised 20*l.* a year to be issued for 1880. 'I will lead them in paths they have not known' may be applied to the circumstances connected with the opening of this Mission, but I am not authorised to mention them.

"Willow Vale is a beautiful place, kloofs intersecting on every side, high flat-topped hills in the distance, striped with patches of fine bush, tall gaunt trees in the foreground, remnants of an ancient forest, with a few fine weeping willows close by the homestead, telling of European occupation. The woods are fairly stocked with game, and among the birds the beautiful golden cuckoo is prominent."

Christmas must have been a happy season at St. Mark's, though involving heavy work. On the 25th:—

"The chapel of St. Mark's was neatly decorated, and at seven in the morning, upwards of 100 natives received Holy Communion. At ten Kaffir matins was sung. The chapel was densely crowded, the floor up to the altar was a mass of people, the vestry and porch the same. A large number of 'red Kaffirs' were present, and I preached on Jesus coming to help every one, even those who did not love Him.

"The Tembu Chief Mantanzima, came later in the day. At midday English service was well attended, and among the communicants was

one upwards of seventy years of age, who had come six miles by waggon to celebrate her Saviour's birth.

"A German family came fifteen miles to bury a child in our cemetery. The funeral, which was largely attended, was in striking contrast to the festivities connected with Christmas.

"At five o'clock there was Kaffir evensong, and at eight English. As I had no help beyond having the Kaffir lessons read, I felt fatigued at night, and longed for more labourers in the Lord's vineyard."

The Mission has, however, been troubled by

"Heathen customs cropping up among Christians, as for instance 'vumiso' or consulting the witch doctor, 'hlonipa' or women clipping words which infer the name of their husbands and certain other relations, in fear of offending the 'imishologu' or departed spirits. Women not being allowed to drink milk at certain times lest the cattle die. The 'Ubuti,' or power of bewitching, is one of the most deeply rooted superstitions in the Kaffir mind, and very little progress has been made towards rooting it out. Those only who live much among Kaffirs, know how the belief is clung to."

The same subject is referred to by the Rev. Bransby Key, in his report of St. Augustine's Mission last November:—

"Their belief in witchcraft has been one great difficulty; according to them nearly every sickness or accident is the work of some evil-minded person, and to find him (or her) out, recourse is had to the inspired Doctor; all this may be read in accounts of other Missions; but what it is in real life, no one can realise, except by living in the midst of these people; when you will detect (for they do not speak of it openly) the line of their thought in any domestic affliction. Instead of being able to point to God as the sender of trouble as of blessing, we have to combat first this blinding superstition, which fills the heart of the sufferer, as well as his friends, with fear, hatred, and desire for revenge.

"I believe *ignorant suspicion* to be the leading characteristic of the race. They are shrewd, keen of intellect, as far as they can see; and beyond their narrow vision they will not trust; you may see this in the suspicion they show in dealing with traders (sometimes not misplaced), and with Government; this last form of it has been the ruin of more than one tribe, and will be of many more. They suspect the Englishman's intentions to be as false as their own; unable to read a document, they will without cause question its authority or its genuineness; and war, with all its horror cannot but follow.

"Such are the people as they have been taken under Government; not without many good qualities; they have not yet acquired the vices of the white men; they are yet strangers to drink; and in manners and customs are just what they were generations back; they still depend on agriculture, and their flocks and herds for their subsistence, with their own laws and customs of tenure and inheritance."

At All Saint's, Kalinyanga, the ruinous state of both church and house has proved a sad hindrance. Mr. Green has, however, met with much success in services at the kraals. His letter of January

contains some valuable remarks on the social habits of his neighbours:—

"The order of services at out-places is, one Sunday to some distant part, and the next Sunday to some place close by. At the last service at the chief's kraal (Dalasile's) about seventy grown-up people attended; at his principal councillor's place only five adults. But the latter said he would put blame upon us if we did not come to him often. He is a diplomatic old man. I have three new places waiting for school teachers, where (or at two at least) there is a hope of very many children attending, but I have no money to pay teachers. The Sunday services are well attended by the people of this station, scarcely at all by the heathen from outside; but these readily assemble to hear the preacher at their own kraals. The offertory and other pecuniary support of the Mission from the Mission people is utterly insignificant, though they join heartily in the services. Christian families with one exception still live in unpartitioned huts, the roofs grimy with soot from fires lit in the centre of the floor. But I have lately noticed slight indications of increasing personal tidiness and cleanliness, with a token of industry in four more inclosed house gardens, making five now on the station. There is a Sunday-school, but the parents are calmly indifferent whether their children attend or not. But, considering all things, both in cleanliness and morality, leaving religion of the heart to God Who alone knows the heart, if Europeans were trained in childhood as these people are, grew up in ignorance as they do, found themselves in their position, and the same condition of circumstances surrounding them, the Europeans would be as degraded in actual status as the Kaffirs. But if causes made them sink to their social level, the white man would drop lower in morality and social behaviour."

THE KAFFRARIAN CHURCH MISSION HOSPITAL.

BY S. E. CRAISTER, RESIDENT SURGEON.

ON my arrival at Umtata at the end of August I found the out-patient department in active work, as it had been carried on by the Bishop since his coming to this station. Numbers of the natives attended each day for treatment, and received medicines, in most cases free of charge, some paying a small sum to cover the cost of drugs. As I could not understand their language, it was at first very hard for me to prescribe for them, but with the aid of interpreters none were sent away unassisted. The European population around Umtata availed themselves of our help, generally as private patients, paying us fees for our attendance upon them at their own homes, or at the dispensary.

At the beginning of September I took over the entire medical charge of this work.

During these four months the out-patient department has continued

as heretofore, the patients, both European and native, attending daily, coming from Umtata itself, and from places many miles away from here; the natives are of all classes, so far as I at present understand their social positions, sometimes great chiefs, sometimes lesser ones, prime ministers of their respective "great places," generals of their tribes, and plain folk—men, women, and children. The cases brought to the dispensary are of a mixed kind, as will be seen from the short statistical report. I have occasionally, in serious cases, visited the Kaffirs at their "kraals." One case or two I may mention: soon after my setting to work I was sent for to go to a poor Kaffir wife in her trouble, who had been given up in despair by their own "medical fraternity." A European trader who lived near persuaded them to let him fetch the "English doctor," and he came with his own horses for me; and so grateful were they for the help I gave to the woman that the friends sent me the full fee in gold. They were grateful because I had been the means of saving her; they could well pay a fee, for I had saved the wife's friends the eight head of cattle which they would have had to pay back to the husband as her "marriage price," had she died. I am now attending a poor Gcaleka man without home or relations, who had his thigh broken a little time since by a waggon accident, while crossing "the Drift." A few days ago a Kaffir youth came to the dispensary suffering from a simple accident, which had defied their "Kaffir doctors" for ten days; he left the dispensary in a few minutes quite relieved from the injury he had received. As soon as I can converse with the natives, I hope to give much greater comfort and satisfaction to our numerous applicants.

There is now at this Mission a resident surgeon devoting the whole of his time to the work, and also a fully qualified and trained nurse, who can superintend and direct the internal management and the nursing of a cottage hospital for in-patients; and a start has been made with such an institution. A fund which had been accumulating for many years past as the "Hospital Fund" was available for the purchase of premises; and the house which I am now occupying, belonging to the Kaffrarian Church Mission, was purchased for the hospital of the future. This was the more necessary as the dispensary was at the time (September) in a very inconvenient room, which was used also for other purposes of the Mission, which necessitated its removal. A new dispensary has been provided by building a "lean-to" to the house, which is now dispensary, surgeon's residence, and hospital. The hospital part has a ward for male, and one for female,

patients; but it is absolutely a pressing want of Umtata that much larger accommodation should be provided, as well for natives as for Europeans; and although the Cape Government and the colonists will help us, yet, I think, we cannot expect them to undertake the entire cost of this hospital building, because, though it is intended to be a public institution open to all classes alike, yet it is to be the Kaffrarian Church Mission Hospital, built on Mission land, and entirely in the hands of the Bishop of St. John's, as the Church's trustee; we must therefore appeal for immediate and liberal help from our friends at home.

As soon as we had decided that we would open our miniature hospital we were "crowded" by applications. There is one patient now in hospital, the wife of one of your Missionaries, who has been under Mrs. Craister's care, and is doing well with her babe. I shall not soon forget the relief it gave to the husband when I told him we could admit his wife in her trouble. We have had already to refuse another case in this little time. Scattered up and down Kaffraria are colonists living miles away from the doctor, miles away from any other white face; and often have I heard from the mother or husband, weary with constant day and night watching, with none to help to nurse the sick one, "Oh! I wish you could take us to your hospital;" and though they would readily pay current expenses, yet we cannot expect to have them pay the heavy cost of building, furnishing, and reserved fund, all required to start an hospital at all sufficient for the need; so we cannot bring the sick under the Mission's direct influence for good. For the Kaffir sick we need more help still, and our hospital will fail in its purpose if we do not provide equally for white and black, for St. John's is the central Mission station. Several cases of natives which ought to have been in hospital under our care have had to be sent away—notably a man who had come some distance, and whose foot required amputation. This man had to go over 100 miles to hospital. Two cases of tumours which require excision we cannot undertake; the poor Gcaleka whose thigh is fractured is but poorly tended for so severe an accident, and is a long way from my house (three miles).

It is my own opinion that medical Missions are a valuable help in evangelising the heathen, whether the savage Kaffir of Africa, or the civilised Hindoo of India; and most surely the quiet daily acts of Christian kindness done to the sick and suffering bodies of the heathen as he lies in hospital, speak often to hearts which might not

be otherwise touched; in proof of this we need only refer to the details in the reports of our well-nursed hospitals at home, or to the testimony of an earnest, energetic Scotch medical Missionary in India, who on looking over a Mission hospital to which we were attached, addressed the chaplain and founder thus: "Yes, sir, you have a great advantage over us medical Missionaries, who have no hospital. I can only speak to my patients, give them medicine, and let them go; but you have them here day by day under your care. How much more you can tell them; how often, almost hourly, can your good nursing-sisters drop into the heart words of truth, as their hands tend and care for the sick body." And so I believe we surgeons may *draw* the patients, but it is the woman who nurses—as nursing can only be really done—for the love of Jesus, that shows the heathen (or the infidel) what is Christ-like love; as an atheist once said in a cottage home in England: "Well, doctor, there must be something after all in a faith that can make a lady do this for me."

Another evidence still: a little while ago the chief magistrate of Tembuland said to me, "I am quite of opinion that our Government would do well to encourage medical men to settle in the native districts, as here; for a medical man who is willing to go amongst the natives can do very much to break down their native superstitions."

MARITZBURG.

THE LATE WAR AND THE MISSIONS.—ST. CYPRIAN'S, AND ST. FAITH'S, DURBAN.

THOSE who are especially interested in Bishop Macrorie's diocese will henceforth be better supplied than formerly with information as to the work in progress there. The first number of the *Quarterly Paper* of the Maritzburg Mission appeared with the beginning of the year; an excellently printed and well-written magazine of Missionary news. Many of the articles are of very great interest. We reprint a portion of one by an S.P.G. Missionary, the Rev. T. Taylor, which contains particulars of the effect of the battle of Isandhlwana upon the inhabitants of Greytown, a frontier station:—

"Our own county of Ulundi had a volunteer corps of about forty men, my second son being one of them, when war was proclaimed eight

months ago. The 24th Regiment was then stationed at Greytown, waiting for orders to move on.

"We shall not forget the day when our Hussars left us, accompanied to a neighbouring stream by the cheering strains of the band of the 24th and a large company of parting friends. Some of the poor fellows had a presentiment that they would never return, but now *all* returning, it proved to be *only* a presentiment.

"They fought in the battle of Inyazene on January 22nd, the very day of our defeat at Isandhlwana, and an eye-witness, who did not belong to them, tells me that they were 'deep in the fight,' which lasted three hours, but not one was lost. Mark the somewhat singular contrast—not one of our volunteers fell at Inyazene, but the whole of that band of the 24th, I believe, perished at Isandhlwana, both fighting on the same day, but about 150 miles apart. That fearful and unanticipated disaster was made known to us by two of the young mounted contingent, who had so narrow an escape, cutting their way through the enemy and rushing headlong among rocks and through declivities at other times impassable, looking back now and again to witness only the cutting down of their comrades, to whom they could render no assistance, and dashing through the swollen river to reach a point of safety. They could barely sit on their exhausted horses (one of which had received an assegai wound) while they told us the sad tale. The repeated reply to every question as to this one and that whom we had seen leave here in good spirits but a few days before, was, 'Oh, they are cut up.' 'Such a sight was never seen, and we cannot describe it.' They were known to be splendid riders, had ridden that day about sixty miles, and, after a rest, rode on through the night to carry the incredible news to Maritzburg, forty-five miles.

"The whole country was panic-stricken, the report having closely followed upon the heels of the two messengers that many thousands of the Zulus had crossed at Rorke's Drift, and would be down in the heart of the colony in a few hours. The farmers rushed into the village from every part of our county, and every family in the village at once hastened into the laager, or fort, a large square inclosure surrounded by a deep moat.

"The magistrates' offices are within the laager, but every scrap of room was at once occupied by the women and children, beds, bedding, and food, whilst every man and boy who could carry a rifle was immediately armed, and young men were sent out in all directions as patrols, to watch the approach of the enemy and give the necessary warning. The two companies of troops were also promptly in arms and at their posts, ready for an attack. No enemy appeared, or has yet appeared, but many of the Dutch remained inside the laager, sleeping in their waggons, for several weeks.

"Leaving my family that night under such good protection, and feeling convinced in my own mind that the enemy would not surprise us, I returned to the parsonage, now and again listening through the stillness of the night for any sounds of war that might be heard.

"Since then, until now, the time has been an anxious one, the Zulus being within fifteen hours' march of Greytown for months. The ever-passing and re-passing of officers and troops and of military stores, and the constant tramp of the soldiers through our streets; the repeated sound of the bugle, and the ceaseless recurring at all times of the watch-words of the guard, 'Halt, who goes there?' the rebounding echo through the stillness of the night hours, 'No. 1; all's well,' &c. &c.; the

sad havoc of dysentery among our troops, and the rapid filling up of our little cemetery; the news of disasters unforeseen, and for which our most valiant men were unprepared—these have been incidents in our small community for seven or eight months which are beginning to tell upon some of us, and which are associated with reminiscences which cannot be forgotten, and which a year ago we could not have thought possible. Our two bells are removed from their places and fixed in the laager, that in case of sudden surprise they might sound the alarm and a rush might be made for safety. One or two accidental twangs turned more than one sensitive person among us quite pale, so that many minds have been kept in painful suspense for a long time; but now we may hope that matters are rapidly approaching a permanent settlement, but Cetywayo still being at large, there is some doubt hanging over the whole matter.

"I must not omit to mention two or three names which have become familiar, and with whom we had formed a brief acquaintance.

"Lieut. Griffith, who took a great interest in our Church services, and assisted in the decorations at Christmas. He was quite a sunbeam in the place, always cheerful and always busy. I saw him but a few minutes before he left with the 24th, never to return. When last seen at Isandhlwana he was in the midst of the fight, but at last fell.

"There was also young Stimpson, who on several occasions played the harmonium at church, and was very regular in his attendance when stationed here with the mounted police. He was a very pleasing, gentlemanly young fellow, steady and dutiful. I have had two most touching letters from his bereaved mother. He left a neat hymn-book behind, which I have permission to keep as a memento. He also fell doing his duty on the field at Isandhlwana.

"There was also Lieut. Melville, who took his place every Sunday evening in our seat in church, in front of me and almost within arm's reach. His manner was most reverential and devotional, and he entered with good spirit into the services of our Church. He was a good scholar, and a model for his men of the 24th. Who does not know how bravely he fell in saving the colours of his regiment!

"I have one deep regret, and it is that I did not know more of the poor fellows who fell so nobly; but we looked upon them as birds of passage, none of us dreaming of the terrible doom which awaited them within a few days of the last solemn words I addressed to them, and to which they listened with marked attention, and which, I have reason to believe, many of them did not forget.

"Both men and officers, I found from my conversation with them, thought that in entering upon this war with the Zulus, there would be no fighting of any consequence, but that it would be like that of the old colony—a mere hunting of the enemy down in broken and scattered numbers, and that a few weeks would settle the whole business. Hence one of the men, who also had narrowly escaped at Isandhlwana, told me that when they marched out from camp to meet the enemy, they did it as if going to a mere parade, and consequently without any well-organised plan, and so being surrounded rapidly, they lost all chance of defeating the enemy, but fell in hundreds fighting back to back to the last. Could men do more?

"When men condemn the officers in command, it should be remembered that the strength, the courage, the determination, pluck, and discipline of the Zulus were not fully known, and no one could have supposed that such a disastrous surprise was possible from them.

"Major Black, now Lieut.-Colonel, has done great service at much risk, in getting very many of the bodies interred.

"Nor must I forget to remind my readers of my friend the Rev. George Smith, whom the Bishop of Maritzburg permitted to act as chaplain to these forces. He saw the enemy's approach, and when Mr. De Witt begged of him to escape with him, he gallantly protested that he would remain at his post, which he did, through that terrible night at Rorke's Drift, supplying the men with ammunition, and in the momentary intervals praying for protection from Him, without whom 'the race is not to the swift, nor the battle to the strong.'

"I have not time to write more at present, but let us hope, in the providence of God, that South Africa has been saved from disasters no less terrible and possibly far more widespread than such as have darkened the field of Isandhlwana; let us hope that even this sad war and loss of life may be the prelude to the reign of the Prince of Peace over as fine a race of savages as ever roamed through the wilds of heathendom; for we have now an ascendency and a prestige, which, if maintained in the even balances of clemency and justice becoming the British nation, will open up a field of labour and love as promising as any which God has pointed out to us as ripening for the great harvest."

St. Cyprian's, and St. Faith's, Durban, still continue successfully to accomplish work which attracts the favourable notice of the local press. The *Natal Mercury*, in its issue of November 1st, contained the following notice of the Mission:—

"On Sunday, the 19th October, the Rev. H. F. Whittington baptised nineteen adult native attendants at St. Faith's school-church, Durban. The rite was administered in St. Cyprian's, of which church the reverend gentleman is incumbent. The congregation consisted mostly of natives, and numbered about ninety.

"On Tuesday evening last a tea-meeting was held in St. Faith's school-room, which was crowded on the occasion. At half-past seven o'clock about seventy natives took their seats, to partake of a liberal supply of bread and butter, cakes, buns, tea, &c., the expense of which was borne by the natives themselves. After tea two hours were pleasantly passed in singing and speaking: some of the natives delivering addresses peculiar to their own modes of thought. The devil, one of them said, was not a good master. He pointed out the road to a man for him to walk in, and when the man followed his directions, he soon discovered that Satan 'carried a stick.' Another native spoke of the future, and said he thought he saw difficulties ahead. The attendants at the school were numerous, and most of them were young men who worked in Durban. Some of them were thinking of being married, and it would not be possible for them then to reside in town. Their wages were not sufficient to bear the burdens of town life. The Church had no Mission-station in the neighbourhood on which they could reside, but it would be well if it began to make one. The Rev. Mr. Whittington replied to the suggestion, and shortly afterwards the meeting ended."

The same paper of January 9th reported the proceedings at a meeting which must have presented many characteristic and amusing features:—

"The annual meeting of the natives attending St. Faith's school-church, Durban, was held on New Year's Eve, when sixty scholars were present. As is usual on such occasions, the midnight service was preceded by a meeting, at which several of the scholars addressed the assembly, the intervals being pleasantly passed in singing and conversation. The Christmas decorations, consisting of flowers and evergreens, still remained on the walls, and the well-lighted building presented a pretty appearance. The natives were well dressed, and appeared pleased with the opportunity of spending an evening in social intercourse.

"Daniel, the native teacher, first addressed the school, in a speech of much earnestness. He said they had all come dressed, and for their clothes they were indebted as well to the white people as to their own exertions, by which they obtained means to purchase clothing; but they must remember that goodness did not consist in fine apparel, neither did wearing clothes affect the heart. Clothes merely covered the body, which was made of earth, and would turn to earth again. He saw before him two different kinds of persons, some were Christians and some were not. Those who were baptised were Christians, whatever they wore; and those who were not baptised were not Christians. They were still in the state in which they were born if they were not baptised, although they attended school and church, and wore clothes. Goodness was the effect of the heart being changed by the Spirit of God. He (the speaker) was glad that many had been admitted into the Church during the year, but there was room for all. In conclusion, he exhorted those who had not been baptised to come forward at once. The Lord's command was that they were to be baptised, as well as to repent and believe the Gospel, in order to be saved.

"Paul next rose, and in an impressive speech told his hearers that they were born in a state of darkness, which was equalled only by the colour of their skins. Until baptised, they were the children of Satan, and did Satan's work. Many of his hearers had left their kraals either without leave or without reporting their destination, as messengers from kraals often arrived in Durban to make inquiries concerning them, and sometimes their instructions from their fathers were to this effect—'Go and see if you can find that naughty boy of mine, who has run away, and is now wearing clothes (laughter). He (the speaker) begged them to consider their position. They had decamped from their kraals (laughter). They had come to school, but they had not been sent by their fathers. Therefore they had come voluntarily. If then, they remained unbaptised, to whom did they belong? They could not look back to their kraals, which they had thus left, and they did not belong to the Church. This was an important point to be considered. They were nowhere, although they attended school and wore clothes. It was all very well, he continued, for a girl to dress gaily and walk down the street, and when she reached the bottom of it to turn round and walk up the street again, for the purpose of young men admiring her and saying, 'Oh, what a fine girl is that!' (laughter). But such doings were nothing, and did no good. At home they had been taught that Unkulunkulu made them, and after they were dead they would turn into snakes. But did they really think that if a snake entered the church at that moment, it would be the grandfather or great-grandfather of either of them? (laughter). No. They must look to the Saviour, who came from heaven to die for sinners, and although He did no sin, bore the weight of all our iniquity, and was treated in a cruel manner (pointing to a picture which hung on the wall of 'Christ carrying the Cross') by evil-disposed persons, and afterwards crucified.

"Thomas, another of the scholars, remarked that they had reached the end of another year, and it ought to be a time of rejoicing to them, because when it began they did not know whether they would see its end. He was glad to have another opportunity of addressing them, for he, like them, much enjoyed these annual gatherings. In the year about to close, the country had passed through much trouble, and many of those who saw it begin were now no more. But, by the goodness of God, the school had not lost any of its number, although some of those present had been on service in Zululand, whence they had returned in safety. He wished them to ponder over the events of the year, and to consider what they had done in it. They had heard the Word of the Lord continually, and had been taught to read, and much besides. But they were weak, and did not know what they had been doing. They had committed many sins, and they all needed forgiveness. In conclusion, he exhorted his hearers to be industrious. If they did not work, whatever else they did would be useless.

"Samuel, in the course of some amusing remarks, in which he criticised the native character, said that Christians might be likened to persons who were going a journey by rail, and who had taken their tickets; some of them were baptised, and thus had their tickets; but they must look out as well—they must watch. If a person took a ticket, and then heedlessly sat down, the train would start, and leave him behind.

"One or two more addresses were delivered, and it being past eleven o'clock, preparations were made for divine service, which concluded shortly after twelve, when all dispersed to their respective quarters."

ZULULAND.

ST. PAUL'S MISSION.—APPOINTMENT TO ISANDHLWANA.

THE news from this diocese is still of uphill efforts to restore ruined stations; cheered by the greater readiness manifested, now that peace is established, by the natives, to give heed to the Missionaries' words. Mr. Samuelson wrote from St. Paul's in April:—

"I have been able regularly to have divine service, Sunday-school, and morning and evening classes with my working people all through this quarter.

"My neighbours have continued to be very civil and kind to me, and very attentive during service. They confess that they now believe what I tell them, as they realised during the war what I had before told them.

"A pretty large number of children attend regularly on Sundays now, and when the harvesting is over, to which they must attend at present, I shall try all I can to get up a week school."

We are glad to announce that the Rev. R. A. Ransom, formerly of Utrecht, has been sent by the Bishop of Maritzburg to the new station at Isandhlwana, in answer to the request of the Basuto chief Hlubi. This is quite in accord with Mr. Ransom's own wishes, he having always been anxious for entirely Missionary work.

BLOEMFONTEIN.

DIOCESAN SYNOD. — GROWING ORGANIZATION. — WOMAN'S WORK. — GREAT ENCOURAGEMENTS.

A VERY successful Diocesan Synod has been held at Bloemfontein, the proceedings of which, by the testimony both of the Bishop and of the colonial papers, have been marked by patience and dignity in discussion, and by a considerable amount of solid work satisfactorily accomplished. The organisation of the diocese is rapidly developing itself, and the results attained in this part of the Mission field are most encouraging.

Among the various letters received by us, we find the Rev. George Mitchell's, of Thaba'Nchu, peculiarly cheerful and pleasant reading. On February 18th he wrote:—

"Our church has lately got ceiled at last, and everybody is pleased with it, and the difference in sound and temperature is most marked, and, best of all, it was fortunately almost done before we had begun to feel the great heat which comes on in this country in the last quarter of the year, and we were prevented from taking only one native Sunday midday service in it, which in that instance was taken under the willow-trees in the graveyard. We also at the same time had the bell raised a little higher, and more securely hung; and the carpenters being here, I also had the ridge of the church repaired, two new floors put into the Mission House, and some other repairs done, and all has been paid for; and, wonderful to say, of what was given for the ceiling of the church there remains something over and above what was needed, which I have put out to interest until it shall be wanted for the next thing to be done in this place.

"I think I have before spoken of the great need there is for women's help in this mission. It is now four months since the Bishop sent Deaconess Elsie and Miss Rose to my assistance. I did not write of their coming at once, as I had fears that after a few weeks, when the romance and freshness of the scene had worn off, they might have drawn back and left, even before you had heard of their arrival. For there are trials to be borne with in the work among the Barolong which are neither light nor easy, and which ladies by no planning of their own can avoid. These at first they made light of, as being full of enthusiasm, but they are now beginning to feel them as they really are. Still, I am thankful to say there is no complaining, rather, on the other hand, there is the most devout intention of persevering, together with an ever increasing manifestation of interest in the work, as the several phases of it come before them. The European Children's School they took off my hands the first week. The deaconess also assists in the Native School, and has a native girls' sewing class twice a week, at which there are usually between twenty and thirty. Their influence has also begun to be felt in other parts of the work, because especially of their readiness in helping at the Sunday services, both native and English, in taking Sunday-school work and

catechising, and in visiting the sick as well as the whole; hence, this time I write in good spirits, and full of hope.

"But besides doing the work indicated above, it is most earnestly to be desired that their mission will also in some way reach those poor girls of our Christian people who live away *in the country*. I have begun a boarding institution for our *boys* who are thus situated, and it is doing very well. I have now six, who are by far the best behaved and most intelligent and useful in our school. It seems to me, therefore, in order to bring our country girls under instruction and Christian training that we must have a similar institution for them. It will never do to provide for the wants of the one, and neglect those of the other; but besides, we may be quite sure that if *we* do not supply this want, it will be supplied by others elsewhere, and what will be the consequence? Simply ruinous. The Church will lose in position and influence, and our children will turn perverts to some other denomination, and will demand and obtain the setting up of some other altar, and all that because we were backward in supplying wants which we ourselves had created! Therefore, if we wish to have our Christian girls in the country Christianly brought up, and to keep them 'of us,' and to supply a want which is certainly beginning to be felt more and more, and to retain and increase the influence of the Church among the people, we must, as it seems to me, have a girls' institution, as well as a boys', *on the station*.

"But, as to ways and means, we cannot do this ourselves; we must have help from outside. Buildings of some sort are absolutely necessary, but we have none, nor money either, to build them with. The only space which can be spared is an outside room, scarcely twenty feet by ten, in which the deaconess and her companion live and sleep and entertain strangers, and which they call their 'home,' which, however, it is evident must be a very inconvenient one in many ways. Indeed, it is plain that they must have more room, even if they are only going to live on alone. Much more must this be the case if they are to take native (girls) boarders, which the deaconess is most willing to do, and to which she has begun to look forward with the utmost pleasure and delight. Wherefore we *must* put up some buildings—say, a kitchen, dining or common room, and dormitory—which will cost at least 300*l*. Towards this I have promised 100*l*., a portion of which is what was over from the ceiling of the church, which I have made up to that amount for that purpose, and we hope that friends will be moved to come forward again, and help to make up the rest. I fear we shall get very little, if anything, here; therefore, I am constrained still to beg from home. I feel somewhat ashamed, as it was only the other day I was begging for the ceiling, but it cannot be helped. My prayer a couple of years ago for *women's help* in the work of the Church here has been granted; they have come, and I must find room for them; but I cannot do it myself, therefore I venture to appeal again to you, and, God willing, I trust I shall not appeal in vain.

"Let me thank again all those who have so kindly and abundantly contributed towards the ceiling of our church. I forgot to mention that we were also able to repair the roof of the aisle, which was injured a good deal by a storm of wind, as it happened while the carpenters were here, out of the funds given for the ceiling. I also wish further to say that I am collecting the names of all persons and churches who have helped to build up our Zion here, and who intend to provide for their preservation, so that from time to time they may be remembered for good, even by us here in the wilderness.

"A fortnight ago the Bishop, taking the earliest opportunity after the

Diocesan Synod, came over and held a Confirmation, when twenty-one natives and two Europeans were presented.

"As I am writing, my native lads are learning their lessons in the next room, and, being lads, I have, of course, to call out to them from time to time not to play. It has been wet to-day, so they have had a good spell this afternoon at draughts and dominoes and map-making. They are now six, and one more is to come after the harvest, so I am still open to further help on their behalf. They are now gone to bed, and I will go too, and say good-night, and good-bye for the present."

In a more recent letter, written in April, Mr. Mitchell was able to tell of "glorious" Easter services, with 119 native communicants, and 300 partakers of his annual feast on the following Tuesday.

PRETORIA.

THE BISHOP "AT HOME."—DIOCESAN ORGANIZATION.—THE CAMPAIGN AGAINST SECOCENI.

THE Bishop of Pretoria is known to readers of the *Mission Field*, for the most part, as an intrepid and unwearied traveller, constantly visiting one or another of the distant places of his diocese, at much cost of hardship and fatigue. We hear of him now in another capacity; for a clergyman at Pretoria having been called from his post, first to serve as chaplain to the troops engaged against Secoceni, and then, by his mother's death, to England, Bishop Bousfield has been for some time acting as parish priest in his room. Nor has he been idle. On January the 16th he wrote:—

"Having thus Pretoria for a special charge, I set to work to get out of our little old church into our larger new one, and succeeded in getting the floor levelled, the windows put in, a raised floor for the sanctuary erected (*pro tem.*), and what fittings the old church had, moved into its successor, also the handsome little marble font, sent us by kind friends at Plympton St. Mary, temporarily erected. These arrangements, with such lamps and carpet for the choir as the stores of the little city could provide, and matting to cover our still mud floor, made the plain hut building look church-like, and we commenced our Christian year on Advent Sunday in our new Pro Cathedral of S. Alban. The one old thing in it is my humble throne, made, after the model of the stalls in Winchester Cathedral, of old wood given me by the Dean and Chapter, some of which was supporting the roof from the days of William of Wickham, the Norman Bishop, full 300 years. I need not add how highly I prize this, our chief treasure. May my work bear fruit as long!

"Since our entrance into our new church our congregations and offertories have more than doubled, and many hopeful signs of increasing interest in the Church have been shown. On the Wednesdays and Fridays of Advent I gave readings on the Book of the Revelation, followed by a metrical Litany and Collects, in addition to our usual services.

"These latter are as follows:—On Sundays, 8.15 A.M., Matins; 9, Litany and Holy Communion; 11, Morning Prayer, with Holy Communion on the first and third Sundays of the month, Litany on other Sundays; 5 P.M., Evening Prayer with Catechising; 7.30, Evening Prayer and sermon. On Holy Days the Holy Communion is celebrated at 9 A.M., and a sermon added to Evening Prayer; on Wednesdays and Fridays the Litany said at 9.15, and Morning and Evening Prayer said daily at 8.15 A.M. and 5.15 P.M. respectively."

A valuable pastoral letter to the churchwardens, sidesmen, and members of the Church in the diocese, has also issued from Bishop's Cote, dated March 9th, dealing with future organisation, and the matters most necessary for immediate success. The Bishop urges on the laity

"The wisdom, as well as duty, of liberal contribution, and especially through the offertory, to the Church's maintenance and work. If the Church is to take root and flourish among us, it must be as an endogen, and not an exotic maintained from old England. Her Transvaal sons must understand her, love her, labour for her and maintain her. They can to a great extent now, and in a few years wholly, if they will.

By the permission of the Standing Committee of the S.P.G., a meeting was held in the large room at 19, Delahay Street, on May 12th, to consult as to the best steps to be taken for assisting the Bishop and clergy of the diocese in carrying out their difficult and arduous work. The Rev. A. J. Law, who has just returned from the Transvaal, gave some interesting information as to the past and present condition of the diocese, and enlarged upon the urgent need of assistance in the form of men and money. Earl Nelson and several other friends were present, and took a warm interest in the proceedings. Letters of sympathy and regret for unavoidable absence were read from His Grace the Archbishop of Canterbury, and the Bishops of Salisbury, Winchester, and others the Archbishop forwarding a contribution to the Fund. Owing to ill-health the Rev. A. J. Law is prevented for a time from pleading the wants of the diocese; but he will be glad, meanwhile, to receive at Eversden House, Burnt Ash Hill, Lee, Kent, any communication from those desirous to promote the good work. Offers of assistance in the form of sermons or meetings will be thankfully received by the Honorary Secretary, Mr. James Rogers, 21, Great St. Helen's, London, E.C., from whom Reports of the Bishop's work may be obtained. The wish of the Committee is to secure the promise of small sums from many sources, for a period of seven years, at

the expiration of which time the Bishop confidently hopes the Church in the Transvaal will be fairly launched, and be enabled to bear its own burdens.

The Rev. J. Thorne sends a graphic description of the state of Lydenburg during and after the attack upon Secoceni's stronghold; in which will be found some remarks highly creditable to the Church feeling of the military quartered in that neighbourhood:—

"The last quarter was an eventful one, on account of the campaign against Secoceni. Living as we did on the borders of his territory, we could not be otherwise than interested in, and affected by the result. And, although the main body of the imperial troops approached the stronghold from a point further south than Lydenburg, there were sufficient signs of preparation around us to enable us to realise the importance of the impending struggle. Besides a number of white troops, an *impi* of Zwazies, 8,000 strong, passed through our town, exhibiting an amount of savagery not often witnessed by Europeans even in this country.

"The days that intervened between the departure of the forces and the news of the attack were full of suspense. It was expected that Sir Garnet Wolseley would achieve something worthy his previous reputation, but the difficulties of his undertaking were so great, and so many failures had marked former attempts to dislodge this mountain-tribe, that every one felt that if speedy success were not attained, the consequences might be very disastrous. And after the surprises and mishaps which occurred during the Zulu war there was an uneasy feeling that we might be on the eve of some event that would make this part of the country as memorable as Isandhlwana or Intombi. Many of our townspeople had friends or relatives at the front. One poor mother was distracted lest her boy, scarcely of age, should never return. Several young men intended going to the attack as officers in the various native contingents, and these were most dangerous posts, for not only the enemy, but their own men were savages. I think the daily morning prayers in which special entreaty was made for our friends and countrymen at the battle, were a comfort to many. It was on a Sunday morning that the news of the first fight arrived. The stronghold had been taken, and the loss was not so great as had been anticipated. But 'poor Macauley is dead' passed from mouth to mouth—'and Campbell;' the former known and liked by numbers for his genial disposition and sterling integrity, the latter of Shipka fame, notorious for the hair-breadth escapes he had had on many an European battle-field. The 'fighting-koppie,' a detached hill commanding Secoceni's town, a place honey-combed with caves and encircled by a net-work of walls—had been stormed with wonderful dash, and with the loss of only a few white men—and *they* had been first and foremost in the attack. The Zwazies lost heavily afterwards in clearing the caves, and in gaining possession, on their own account, of the enemy's cattle. In an attack on *one* subordinate chief they left 500 of their men dead, but quite extirpated their foe. It is now known that at least 1,050 are missing, and that means that they died in the fight, or were left wounded on the field, and perished. Some hundreds of the wounded were carried to the hospital-camp, or dragged their way thither, and were well attended to. But none but the worst cases could bear the restraint of bandages and medical care, and those who came in wounded at night would be found away the next morning, joining in a new fray. A number

of the badly wounded are still in Lydenburg, under the care of our surgeons, and are very much impressed with the good care which has been taken of them.

"Judging from the loss of the Zwazies, and by what has been seen of the slain, the enemy must have suffered terribly. The territory was swept clean. Our camps occupy the strong positions on the mountains, and many of the old inhabitants of the caves and kraals amid the rocks have been deported to other localities, where they will not be able to ensconce themselves, and disturb the peace of their neighbours.

"But, if our white troops lost comparatively few in killed and wounded, they have since paid a heavy penalty in men stricken with fever and other diseases, induced by hardship and exposure. The intense heat of the days, sleeping in mud at night, the fatigues of the fight, the camping afterwards surrounded by hundreds of corpses which lay in the caves and rugged ground, and which it was impossible to bury—these brought about the inevitable result of prostrate men, and of frequent funerals. Besides those in hospital here, there are 150 at Middelburg.

"After nearly four years of unrest caused by Secoceni's inroads, it was for some weeks difficult to realise that we had peace at last, that the roads were at length safe to travel, that farmers could return to their homesteads, gold-diggers to their claims, and that the district was once more—and now as it had never been before—open to enterprise and development.

"This town has been made the head-quarters of the 94th Regiment, and since its arrival a strong military element has been introduced into the Church. At 9 a.m. on Sunday we have a separate parade service, when the soldiers fill the church. For a week or two Captain Poë took great interest in the music and singing, and had several rehearsals with the men, but he was ordered off with his company to Middelburg, and thus we have lost one whose heart seemed to be in the Church's work. But he is not the only officer of this regiment who is ready to confess his Lord. It was refreshing on Christmas day to witness half a dozen of them kneeling at Holy Communion. They are setting a good example to the civilians by taking a personal and active part in the conduct of all our services.

"Now that the Kaffirs on our borders are subdued, prospecting for new gold-fields will go on vigorously, and, let us hope, successfully. I was shown a splendid specimen yesterday, worth about 15*l.*, which was found in a new locality, though exactly *where*, the bank manager, in whose possession it was, was not at liberty to say. I have no doubt that before very long digging communities will be settled in various parts of the district, and then it will be absolutely necessary that our staff of labourers should be increased. *One* man, and he with broken health, cannot overtake the work.

"The Christmas services were very well attended, even the midnight ones, considering that there was much sickness abroad. One cannot help being impressed with the fact that the Church here, after all the conflict and opposition she has met with, has become an institution of recognised importance, and has a hold upon the respect at least of a large number of people.

"At present we are *alone* in the field, no rival sects or parties having as yet established themselves. If we keep abreast of our Mission we may continue to hold the ground we have gained. If we fail in supplying agents for the growing work, the opening will not be lost sight of by others."

SOWING BESIDE THE WATERS.

BY THE REV. R. J. CLARKE, OF ISLES DE LOS, WESTERN AFRICA.

IN the early and latter part of this year I was engaged in making journeys on the mainland. I sailed up to the rise of the Dubrika and Brammaia rivers, and preached in about forty towns along their banks. Mohammedans and heathen alike came readily to hear. They expressed their desire to have a resident Missionary. I was twenty-three days on this journey between the months of January and February.

These two rivers open towards Fotoba on the north side. The distance between their mouths and that island is about ten miles. The Brammaia is by far the more important. It is about thirty-five miles long by two and a half miles at its mouth, very winding, and navigable by a small schooner up to about five miles from its source. Its chief towns are Cobea, Yafraia, and Brammaia. This last is the residence of the king, the other two are great commercial seats. This river contains the finest timber for many miles around.

The Dubrika is about twenty miles long by one and a half miles at the mouth, very dangerous to navigate, even by a small boat, in its upper part. Its chief towns are Dubrika and Quorrira. These two rivers are entirely under native rule. Their kings receive a stipend from the English Government for the protection of British subjects.

In November I paid a visit to the Rio Nunez. The king expressed a great desire to have the Mission back, although a Mohammedan himself. I think it is chiefly the advantage of the school he wants. He said that he would put up the buildings himself, and take special interest in the Mission, if the Board would send it back. I visited the site of the late Mission buildings; but for a few fruit trees, it would be hardly known that buildings were there. I preached to a tolerably large congregation of Sierra Leone people, and administered the Holy Communion to a few who desired it. I take this river to be about fifty miles long, and the widest of its four mouths to be four miles across. It is rented from the native king by the French, whose only object seems to be the raising of customs on the exports and imports. It has large sand-banks at its mouth,

on which large flocks of sea-fowl settle—very fine to look at when the water goes off. Its chief towns are Bocca, the residence of the French commandant, Soggobully, the residence of the king, and Victoria, the seat of commerce.

Along the banks of all these rivers are to be found groves of trees called "mangrove," extending about a mile inland. The wood is used in house building, and is precisely the same with that imported into the West Indies under the name of "Bully-tree." The trunks of these trees are almost as straight and smooth as those of the cabbage-palm; the full-grown ones average about 120 feet in height, and seven feet in circumference. When a tree has reached about fifteen feet high, a number of rope-like roots protrude from a certain point around its trunk, and gradually issuing forth in a curve, or semi-circle, enter the earth. From the branches at the top also come a set of these roots, like the fibres of the bearded evergreen, and enter the earth, forming with the lower roots natural buttresses around the tree. From these roots young trees arise, which in their turn send out roots interlacing each other so thickly, that nothing save the water of the river can find its way among them. The growth of these trees wonderfully exhibits a designing hand; but for these peculiar roots, the trees would easily upset by the repeated action of the water, and again, they bind the earth firmly, preventing washes and inundations—a natural breakwater. The baboon and monkey with all their species skip along these roots, while birds of every shape and hue inhabit the upper regions. The country behind these mangroves rises gradually, like platforms one above another. In the more hilly districts the people plant their farms. From the edge of these forests dank exhalations arise, such as come from still houses and sugar-boiling houses, often burning the nostrils. These are caused by the decayed leaves and filthy alluvials brought down by the rivers—the great reservoirs of fever and general unhealthiness. Out of these groves also issue swarms of flies by day, and swarms of mosquitoes by night—enemies of man. These flies are of a very large size, they attack travellers sailing up the rivers to feed on their blood, their stings are fearful, often producing large bloody wales on the skin. Their heads are red, and they are very slow and heavy in their nature, ever so much brushing and whipping will not carry them farther off than the gunwales of your boat; they are very hard to kill when hungry, but when they have got their fills of blood, they roll off helpless from the place they have sucked, and the slightest touch will

burst their distended bodies and spatter your own blood around you.

At sunset these return home to rest; but rest for the traveller there is none; earth and heaven seem to conspire against him; night, which carries away these, brings an army of mosquitoes, which continue not only the same stinging and blood-drinking process, but also add to it a loud buzzing which deprives one of all rest, till the heavy-god in pity closes up the avenues, and leaves the senseless body a prey to these remorseless creatures. On awaking, the bed-clothes are found spotted with drops of blood, for the mosquito, as the fly, is quite helpless after gorging himself, and so he gets crushed by the sleeper in turning. Such is the story to be told and retold in sailing up either of these West Coast rivers, or in sleeping in a hut on their banks.

On Friday, 28th November, I set out for Matacong, a small island about midway between Isles de Los and Sierra Leone, and about two miles from the mainland. At low water, one can walk over to the mainland. So very shallow is the water in this neighbourhood that the nearest approach any schooner or barque can make to the island is full four miles off. This is the cause of enormous expense to the firm of Randall and Fisher, who have a large factory there; they are obliged to lade and unlade their vessels at this great distance out at sea by means of a large stock of small boats, and with adverse winds they cannot make even one trip per day to and from the vessel. I landed here on Saturday, 29th, and on the following Sunday morning I preached to a congregation of fifty Sierra Leone people, baptised one child, and administered the Holy Communion to sixteen volunteers. At 4 P.M. the same number of Sierra Leone people, and seventy natives met (chiefly Mohammedans). I preached from no text, but tried to compare Mohammedanism with Christianity, and after giving Mohammed full credit for all he was worth, I ended by showing the necessity of a mediator, and the further necessity of that Mediator being a sinless man. They replied, as Mohammedans usually do to me, that it was all very good and very true, they fully believed, and that they would think and pray over it to find out the true prophet. I found here an excellent little organisation for Church matters under the management of Mr. Hughes, catechist of the district: there was a committee with its office-bearers, and two men whom I understand conduct two services regularly on Sundays in the absence of the catechist. There

is always a congregation of from forty to fifty Sierra Leone people on the spot. The services take place in a long piazza of one of the factory buildings, a horn serves the purpose of a bell. The members seem very orderly and submissive to the little governing body. There is a good understanding between them and Mr. Hughes, and everything seems to be going right; they are collecting to build a church, and they well deserve some help.

The Mission-boat having left me here and gone to town, I sailed out on the day following (Monday, December 1st) in one of the factory boats bound to Conta in the Melliconri river, with a cargo of hides. Here Mr. Rigmaiden, the agent of Randall and Fisher, showed me no little kindness, and sent me farther on my journey to the town Melliconri, where I met the long-sought-for Mr. Hughes. With him I tarried a couple of days, and at his bidding I preached to and prayed with a large gathering at his place on Wednesday night, December 3rd. From hence I returned to Conta, and Mr. Rigmaiden of his free will offering his drawing room for service, I called a little congregation into it on Friday evening the 5th December, where we worshipped God and preached His word. On Saturday, 6th December, I left Conta to return to Matacong, where the Mission-boat was to take me up on her way from Freetown to Rio Pongo. I was obliged partly to waste a good Sabbath on the river with a few who cared not for our things, and landed about 8 P.M. at Matacong, where I remained till the following Tuesday, 9th December, awaiting the boat, which heeded not my hurry and much anxiety. Finding she did not arrive up to 2 P.M., I took passage in a canoe bound for Dubrika, but the captain agreed to put me down at a small seaport on the mainland facing Fotoba on the east. After a very troublesome night and day at sea, in which an unskilful captain dragged us along over many a shoal, and through many swellings of the shallow Matacong Bay, I was safely landed at my little port, Camayang at 7.30 P.M., on Wednesday the 10th of December. Here I lodged, and I found no difficulty in getting over to Fotoba the following morning.

Four days after, I again set sail for my beloved Brammaia and Dubrika rivers, passing by Camayang on Tuesday, 16th December. My old friend, Mr. Taylor, supplied me with a congregation of ninety natives with whom I had an hour of "Gospel talk." To the congregation, Mr. Taylor added a good dinner and a bed, which I gladly accepted; and on the following day, Wednesday, 17th Decem-

ber, sailing along the sea coast northwards, I landed at the famous town Kappora. This is a very large Mohammedan town, and the site of Mr. Klein's labours, a Missionary of the C.M.S., in 1812. Mr. Klein remained here only long enough to stir up the religious instinct of the people, and no Christian Missionaries following him, till 1868, when the Rio Pongo Missionaries at Isles de Los began to visit this place, the Mohammedans came in in the interval, and found an easy victory. Now there is a large mosque in the centre of the town, and a well established school. I found here a small body of soldiers under arms and ready to embark for the Brammaia river to assist a Baggar prince, who was contending with his brother for the Baggar crown. It was commanded by a son of the Mohammedan priest, both of whom I knew intimately. The commander showed me into his little armoury in which there were as many charms as arms. On showing me the "greegrees" about his own person, I was surprised to find under his right arm a crucifix, and under his left a medal with the image of Christ stamped on one side, and that of St. Peter on the other. On inquiring how he got these, I was told that the Portuguese used to bring them to barter for slaves. I could gĕt no hearing in this town, as the farmers were out at work, and the warriors were too busily engaged; and not wishing to sail at night, as there was war in those parts, I at once left, and running up a small creek of the Dubrika, I arrived at the Port of Bomfera at 7 P.M. There is a large town about a mile inland from this port, to whose inhabitants I sent, asking them to meet me early next morning; they did so, and I preached to them, and went off to the town Dubrika, which I reached the same day at 3 P.M. Here I met men of Domingia, who told me that the Mission-boat was to leave for Isles de Los on the day before. This made me anxious lest she should lose many days there, so I decided to make for the open sea again, enter the Brammaia, preach in a few towns, and set sail for Isles de Los. Accordingly I walked through the streets of Dubrika, to see if I could first get a hearing, but nothing was to be done at that early hour, the people being out at farms, so I waited till night, and met a congregation of about seventy-five to whom I preached. The tide favouring about three in the morning, we set out again and sailed up the Brammaia, between two hostile camps, on either side of the river. We reached Fanjie about 10 P.M., where a Mr. Gomez, from Sierra Leone, keeps a little school on his own account. Here we passed the night, and early next morning

we took a by-land route to a larger town, more inland, called Kangola, and here I addressed a large gathering of Mohammedans, one of whom, in returning thanks on behalf of the others, said :—"You know a pumpkin has plenty of water in it ; yet we put more to boil it." I understood him to say that they had a knowledge of God and religion, but they were always willing to add to it. I replied that the water in the pumpkin is bad, and we boil it to purge out the bad, and put in good. We returned to Fanjie at 9 A.M. (December 20th), and went off at once to *Youia*, and from thence to *Sombuya*, where we preached to a large gathering, at 7 P.M. The next day being the Sabbath (December 21st) we walked to Cobea, and preached to a mixed congregation of Sierra Leone, and country people. Returning to Sombuya, we sailed to Brammaia, the king's residence. We found him treating with ambassadors from the king of the Rio Nunez ; but he soon assembled such as were in the town, and lent me a willing ear. From thence we went to Yofraaia, and preached the same night. Towards daybreak (December 22nd) we set out homeward bound—very anxious to clear out of the river while the fighting men could distinguish friend from foe. Trying to steer clear of the first war fence on our way, we kept hard on the opposite side, but the little army shouted lustily after us. We hauled in oars, and told from whence we came. They would not be satisfied, but demanded us to their camp ; we, after short deliberation, thought it safer to go, and went, and explained our mission to the river. The "General" replied that he had no intention to hurt us ; but that all boats coming or going must land there to explain their errand : we were then glad to sail off scot-free. This was but a small detachment, the principal troops were quartered on some wilds at the entrance of the river, and as every party would make the same demand as this little one, we began to fear being benighted in the river. The tide too was now against us, it was mid-day, and the men very hungry. We had to ground the boat on a small sand-bank, take some refreshment, and wait for the tide. We started again at 3 P.M. It would seem that the parties intended to join battle that same night, for as soon as we had turned a bend in the river, and faced its mouth, we observed four war-canoes set off from the opposite side coming rapidly behind us. We were now between the two chief camps. We were about one mile ahead of the canoes, and three miles in the rear of the encampment to which they seemed bound. We had already learned all about their situations, and had decided

to steer clear of them, rather than lose time in calling on them. We first thought that these canoes were coming after us for not landing at their camp to give explanations. It had begun to grow dark, and ten watch fires showed themselves from the front camp. The men, through fear and anxiety, missed the channel, and ran the boat aground on a sand-bank. The next minute all hands were in the water trying to get off the boat. After much trouble, we succeeded in righting her in the channel, and we put to the oars. A bright moonlight soon came to our aid, and the next two hours found us safely out to sea, not overtaken by the canoes, nor interrupted by the front camp, from which we took great care to sail as far on the other side as we could. "Men soon forget the danger that is past." We put down anchor to take rest and refreshment, and the men who a few hours before could hardly draw their breath through fear, now began to crack their sides with laughter. Early next morning we reached Fotoba. We set out from Fotoba Christmas night, and arrived at Freetown on the morning of the 27th December.

MAURITIUS.

THE NATIVE PASTOR'S WORK AMONG THE TELUGOOS.—IMPORTANT CONVERSION.—DETERMINED HEATHEN OPPOSITION.

WE have not before had an opportunity of referring to the first report of the Rev. A. Alphonse, the native pastor to the Telugoos, of Port Louis, whose ordination was recorded on p. 410 of our last year's volume. There is a *naïve* simplicity characterising it, as also the letter of the Rev. John Baptiste, which lends a charm to the narrative of their work. From Mr. Alphonse's report we quote the following passages:—

"From the time of my ordination my hands have been much strengthened, and I have received much comfort in being the means of bringing eight new communicants to the Telugoo congregation. The Telugoo Christians are much pleased at having a minister who is one of their own countrymen working among them, and specially at having a regular communion service, all in Telugoo. I believe the work among the Telugoos is growing, and a knowledge of the Gospel is being spread among the whole class. Several of the people show a desire to learn Christian prayers, hymns, and lyrics. I have lately started an eight o'clock Sunday morning service in St. Mary's to meet the requirements of those who

cannot attend at one. I began this service with an attendance of eighteen, and I have reason to hope it will steadily increase. At the beginning of this year a mothers' meeting was formed, it now numbers twenty ; Mrs. French and my wife meet the members monthly and give them short addresses. This Sangam tends to promote among the women piety, almsgiving, and union. At the monthly meetings they all bring offerings for the poor.

"In St. Mary's I hold three weekly services ; two on Sunday, and one on Thursday evening. On Saints' Days the Tamil and Telugoo congregations join in a united service. At the monthly Missionary meeting about forty usually attend. Once a week, on Saturdays, I hold a class for catechism. Regular addresses are given to heathens in camps and other places where they assemble after they have left their work ; some listen with attention, but others pay no regard.

"In one camp, 'camp Yoloff,' a Hindoo priest has shown much opposition to my work for the past three years, but some months ago he drew towards us, read our prayers and Scriptures, became a convert, and was baptised in St. Mary's last month. Through the persecution he has received from his friends and relations he is compelled to leave them and to work elsewhere as a coolie. After his baptism he asked that a prayer-meeting might be held in the neighbourhood, at which forty persons were present, and at this meeting he showed himself openly to be a member of Christ.

"My work naturally divides itself into two parts: the first part of the day I devote to work among Christians, and the latter part to work among heathens. Where I find a Christian living among the heathen I ask him to help me to assemble as many people as possible to hear a short address. Sometimes they prepare a sort of tent for the people to assemble in and hear the Word of God preached. On such occasions fifty or even a hundred persons, mostly heathen, will stand or sit around and listen attentively."

Mr. Baptiste's report we give in its entirety:—

"By the grace of God the work in the northern part of Port Louis is progressing. There is an increase in the services which I hold in Port Louis, Roche Bois, Pailles and Cassis. In these districts my work is partly among Christians whom I visit and assemble for services, and partly among heathen with whom I hold long conversations and interesting arguments on religious matters. I have six services for Christians during each week, and on Sundays help in the Sunday School in which there are about twenty children. We have a monthly Missionary meeting to explain to all who may attend, the Mission work carried on in other countries of the world. We also have a mothers' meeting which at present numbers about twenty and gives promise of increasing numbers. I find many Tamil Christians disposed to give towards the expenses of their Church.

"I assist Rev. R. J. French, at St. Mary's on Communion Sundays, and Festival days, when sometimes we have had 250 of the congregation in attendance. In camps there are many heathens, to whom I give addresses on Sundays, when sometimes I have had from fifty to seventy persons in attendance. I hold on Sundays a service of one hour and a half for the Roche Bois Christians, and many heathens also present themselves to hear the Word of God.

"I visit regularly the patients of the Civil Hospital twice a week. This

gives me many opportunities of making known the great Physician to those who are sick.

"Wherever I preach I find the hearers of the Gospel are many, but few become converts. The Hindoo priests do all in their power to keep up heathen worship. They have combined together to enforce the following rules for regular subscriptions to their temple, viz. :—

"1. That all heathen shop-keepers, traders and vegetable sellers, must help the Hindoo pagoda by paying subscriptions to meet all the expenses incurred by the said pagoda : first, by a subscription of two cents daily ; secondly, by a yearly subscription of one rupee, or more if possible.

"2. All persons murmuring or violating this rule shall thereby lose the confidence of their friends as well as their support in business.

"During this year several new heathen pagodas have been erected, and many small ones have been built near high roads. The following is a table of worship at Terre Rouge and Riviere des Lataniers :—

"1. The gunny merchants will pay all the expenses incurred at a festival at this large temple for one week.

"2. The vegetable sellers will do the same for one week.

"3. The goldsmiths will do the same for one week.

"4. The shop-keepers will do the same for one week.

"In each such festival the expenditure amounts to more than 400 rupees. Besides these sources of revenue there are large funds belonging to these pagodas.

"My evening work begins daily at 4 P.M., and lasts to 6 and often to 8.30 P.M., except on Sundays and Wednesdays, when there are services at St. Mary's Church. I hold long conversations with heathens on different religious matters, particularly about the differences between the Holy Scriptures and the Hindoo Sastras. Many persons attend to my addresses and argue with me. I hope God will soon turn their hearts from darkness to light. Some of them come to my church occasionally to hear the Word of God. When I go to preach the Gospel to the heathens on Sundays, I always meet with Indians, Chinese, negroes, and creoles playing Chinese games of chance. Their wives and children have related to me many sad results of this gambling. Though I tell them the consequences, and preach to them against so doing, yet they will not cease from it, and sometimes they threaten to ill-treat and whip me.

"Indians here drink much more than they do in India, on account of the numerous Chinese shops, which are to be seen in all the corners of the streets. The old immigrants induce the new ones to drink, by telling them that it is wholesome and cooling for this hot country. Their wives too often get intoxicated, and they are thereby excited to make quarrels, and to commit thefts, adultery, and even murder.

"When I visit the camps on Sundays to give instruction to them, I always meet people who are intoxicated by liquor, and as soon as I have begun to give my instruction, they come forward and ask many foolish questions, and thus interrupt the hearers and myself. I am consequently compelled to withdraw, with much grief at having lost a good opportunity.

"Every Tuesday morning I teach Catechism to the Christian boys, at the Central Government School, where the average attendance for the instruction is sixteen boys."

The Rev. R. J. French speaks of the manner in which the heathen are banding together to protect their own worship and oppose

Christianity, as evidence of the success which has attended recent work in the island; and bears testimony to the good results of the ordination of Mr. Alphonse. The S.P.G. Preparandi Class, from which Mr. Alphonse came, "continues," he says, "to supply our Mission with useful agents." Mr. French, after a long residence in Mauritius preceded by ten laborious years in Madras, is coming to England under imperative medical orders for rest and change.

CENTRAL AFRICA.

NOT the least encouraging feature of this Mission is the hearty support which it is receiving in Zanzibar. During the first three months of the year the local contributions amounted to over 200*l.* besides 105*l.* raised for an organ for the church. One officer who took a cargo of slaves, sent a donation representing roughly his own share of the prize-money.

"On Good Friday," Bishop Steere writes from Zanzibar, "we had a special service at noon, lasting till nearly three, with address on the seven words from the Cross, hymns and the Litany in Swahili in the new church. On Easter Day we had twenty European communicants. Mr. Farler has had great misfortunes since his return; Mr. Yorke's death and Mr. Sayres' return home invalided have left him with very weak forces. Mr. F. J. Williams has been ill also, so that Magila is in considerable trouble. Mr. Farler brought Mr. Sayres down here, and returned just in time for his Good Friday and Easter services which went off well, though, as he says, he never felt less festal in his life. In fact, we are hard up for workers throughout."

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, May 21, 1880, at 19, Delahay Street, the Master of the Charterhouse in the Chair. There were also present the Bishops of Trinidad and Rangoon, the Earl of Powis, F. Calvert, Esq., Q.C., Sir C. Hobhouse, Bart., C. Raikes, Esq., C.S.I., *Vice-Presidents;* the Dean of Manchester, Archdeacon Blomfield, Rev. W. C. Bromehead, Sir W. R. Farquhar, Bart., Rev. J. Goring, Gen. Lowry, C.B., Rev. J. Frewen Moor, Rev. E. J. Selwyn, Rev. W. J. Stracey, Lieut.-Gen. Tremenheere, C.B., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee;* and Revs. S. Arnott,

G. F. Barrow, W. E. Belson, J. K. Best, W. Blunt, V. G. Borradaile, R. H. Nisbet Brown, N. G. Charrington, H. N. Collier, J. Collin, T. Cree, Esq., R. Cust, Esq., Revs. T. Darling, Dr. Deane, R. H. Dickson, T. Edye, Esq., Rev. J. J. Elkington, C. C. Ferard, Esq., Rev. Dr. Finch, Gen. Fooks, J. F. France, Esq., H. W. Gordon, Esq., Rev. Osborne Gordon, Col. Hardy, Revs. T. W. Herbert. F. J. Holland, W. W. Howard, G. B. Hughes, Esq., Rev. Dr. A. T. Lee, Revs. E. H. Maclachlan, B. Maitland, T. O. Marshall, F. S. May, Canon Murray, Rev. R. S. Oldham, A. A. O'Neil, E. Palmer, Esq., J. W. B. Riddell, Esq., Revs. T. Rooke, W. F. Satchell, L. L. Sharpe, F. Smith, Preb. G. Smith, J. H. Thompson, J. Weston, Esq., and S. J. Wilde, Esq., Members of the Society.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to April 30, 1880 :—

A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—April, 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	9,228	1,720	1,743	12,691	23,726
II.—Appropriated . .	922	—	1,391	2,313	3,622
III.—Special	10,022	—	570	10,592	9,540
Totals . .	20,172	1,720	3,704	25,596	36,888

B.—*Comparative Amount of Receipts at the end of April in five consecutive years.*

I.—General	1876.	1877.	1878.	1879.	1880.
1. Subscriptions, &c. . . .	£8,063	£8,639	£8,691	£8,430	£9,228
2. Legacies	4,905	1,922	2,266	1,872	1,720
3. Dividends	1,699	1,859	1,983	2,033	1,743
	14,667	12,420	12,940	12,335	12,691
II.—Appropriated	2,468	2,258	5,995	2,337	2,313
III.—Special	4,458	8,725	4,796	10,107	10,592
Totals	£21,593	£23,403	£23,731	£24,779	£25,596

3. On the recommendation of the Standing Committee, authority was given to purchase, for a sum not exceeding Rs. 75,000, a site which had been approved by the Bishop and the Calcutta Diocesan Committee, for the new Bishop's College, Calcutta.

4. On the nomination of the Standing Committee, the Rev. R. T. Davidson was proposed for election in June as a Member of the Standing Committee, *vice* the Rev. and Hon. A. Legge resigned.

5. The Standing Committee recommended the following Grants for 1881 :—

I. ANNUAL GRANTS.

AMERICA, &c.

	£
Montreal	1,000
Quebec, 1,800*l.*, and Students, 250*l.*, and Pensions, 150*l.*	2,200
Toronto, Pension	32
Huron, Rev. A. Jamieson, 75*l.*	175
Algoma	450
Fredericton	1,900
Ditto, Students	120
Nova Scotia (with Pension, 1877)	2,000
Ditto, P. Edward's Island	350
Newfoundland	3,500
Ditto, Pension	50
Rupertsland	1,135
Saskatchewan	1,210
Columbia	250
Caledonia	200
New Westminster	750
Nassau	650
Antigua	750
Trinidad	40
Guiana	520
Honduras	100

AFRICA, &c.

Sierra Leone	280
Capetown (300*l.* to College)	2,500
Grahamstown, Colonial	500
Ditto, Heathen	2,670
Ditto, Missionary Scholarships	60
Kaffraria	2,480
Natal	2,025
Zululand	825
St. Helena and Tristan d'Acunha	375
Orange Free State, &c.	1,275
Transvaal	900
Central Africa	300
Mauritius, with Pension, 40*l.*	590
Madagascar	3,900

ASIA.

	£
Calcutta, Bishop's College	700
Ditto, Pensions	475
Ditto, Missions	8,200
Rangoon	3,000
Lahore	1,720
Ditto, Cambridge Mission	840
Madras, with Pensions, &c.	13,100
Bombay	4,250
Colombo	1,650
Borneo and the Straits	3,000
Ditto, Pensions	240
China and Japan	2,750
Assyrian Christians	250

AUSTRALASIA, &c.

Sydney, Life Payments	150
North Queensland	700
Goulburn	250
Newcastle	300
Brisbane	300
Melbourne	200
Ballaarat	300
Grafton	150
Perth	350
Norfolk Island	50
Melanesia	200
Ditto, New Caledonia	50
Ditto, Fiji	550
Honolulu	700

EUROPE.

Constantinople	300
Continental Chaplaincies	200
Emigrant Chaplains	125
University Exhibitions	60
Education of Students	260

II. SINGLE PAYMENTS.

	£
Lennoxville College towards Endowment of Professorship of Divinity	250
Antigua—Clergyman for Nevis	100
Grahamstown—Mission Buildings	200
St. John's—Passage, &c., of a Superintending Missionary, *vice* the Bishop	400
Pretoria—For the Bishop in 1881	100
Zululand—Reserved for contingencies	400
Madagascar—Mission Buildings	1,000
Rangoon—Mission Buildings at Tounghoo	1,000

The Rev. S. Arnott moved as an amendment, "that the scheme be referred back to the Standing Committee with a view to prevent the withdrawal of the representative of the Society from the Isle of Cyprus." On a division the amendment was lost. The Grants were then voted for 1881, as recommended by the Standing Committee.

Certain Appropriated Funds placed at the disposal of the Society were ordered to be disbursed in the manner proposed by the Standing Committee.

6. Bishop Rawle, of Trinidad, made a statement to the Society of the condition and wants of his diocese.

7. The Rev. J. Pitfield, of Brownhills, and the Rev. J. Lewis, of Portland, on the request of the Bishop of Ballaarat, and the Rev. C. Groser,

of Wailuku, on the request of the Bishop of Honolulu, were placed on the list of the Society's Missionaries in those dioceses.

8. The Seal of the Society was ordered to be affixed to Powers of Attorney, for the management of certain property in British Columbia, held on trust for the Bishopric of New Westminster, and for the sale of certain Italian Stock on account of the Roman Church Building Fund, in the terms of the vote of the Society of February 20th, 1880.

9. On the recommendation of the Standing Committee, a grant of 25*l.* was made from the Negus Fund to Mrs. Winter, for the purchase of books for use at the S.P.G. Mission in Delhi.

10. At the request of Bishop Selwyn, and on the recommendation of the Standing Committee, it was agreed that the balance of the Patteson Memorial Fund, amounting to 3,350*l.*, should be transferred to the Trustees of the Melanesian Mission for investment in New Zealand.

11. The Rev. G. B. Oldfield, Rector of Sedgehill, Shaftesbury, was appointed Organizing Secretary for the Archdeaconry of Sarum.

12. The Secretary, on behalf of the Committee appointed on February 20th to consider the Society's Charter, asked leave to defer the presentation of the Committee's report to a future meeting.

13. All the members proposed for Incorporation in March were elected into the Society.

14. The following gentlemen were proposed for election in July :—

Henry Simpson, Esq., 32, Cedars Road, Clapham Common; Capt. Bartleet, Redditch; J. Challinor, Esq., Compton House, Leek; Rev. R. K. Corser, 12, Beaufort Buildings, Bath; Rev. G. A. Fry, Dodworth, Barnsley; Rev. G. H. F. Coope-Arnold, Yatton Keynell, Chippenham; Rev. V. H. Skrine, St. Paul's, Haggerstone, E.; Rev. J. J. Singleton, Brimington, Chesterfield; Rev. J. S. Pickles, Wooler, Northumberland; Rev. S. Crawley, Masham, Bedale; Arthur Hedley, Esq., Brize Norton, Witney; Rev. F. C. Green, Ramsgill, Pateley Bridge; Rev. G. G. Cass, Middlesmoor, Pateley Bridge; Rev. J. A. Carter-Squire, Healey, Masham, Bedale; Rev. W. H. Oxley, Grewelthorpe, Ripon; T. D. Singleton, Esq., Highfield, Manningham; Rev. H. Cecil Fellowes, Beighton, Acle, Norfolk; Rev. H. W. O. Polhill, Ashurst, Tunbridge Wells; Rev. C. J. Corfe, R.N.; Rev. S. W. Payne, D.D., Chaplain, R.N., Plymouth; C. E. Hatherly, Esq., 45, Belgrave Road, S. W.; Rev. C. J. Ridgway, Buckhurst Hill; Rev. Loftus Owen, St. Giles', Shrewsbury; C. E. Layton, Esq., Gough Square, E.C.; Rev. T. B. MacNamara, West Cowes, Isle of Wight.

OBITUARY.

A brief telegram has been received from Madras announcing the decease, at Tanjore, of Mr. EDWARD BOYD, son of the Rev. W. F. Boyd, of Clipston, Northamptonshire. Mr. Boyd was a student of St. Augustine's College, who had passed the Cambridge Preliminary Theological Examination with distinction, and had received special training for the work to which he had devoted his, alas! so brief life. It was only in the autumn of 1879 that he left England in the Steamer *El Dorado*, and his calm and intrepid bearing during a storm in the Bay of Biscay won for him the praise of the captain and officers. He made a favourable impression on all who saw him in Madras, and he was a Missionary of great promise. We can only say '*God's will be done.*'

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JULY 1, 1880.

THE SOCIETY'S NEEDS.

THE season of the year has once more come round in which the Society for the Propagation of the Gospel in Foreign Parts, after reviewing the work and income of the past twelve months, carefully scanning the horizon of Missionary claims, and measuring its forces and opportunities, puts forth a more urgent appeal to English Churchmen to increase its resources, that it may go forward successfully in the way of duty and privilege marked out for it.

Our work in the past has been great and glorious, and certainly not less so in 1879 than in previous years. The story of progress, as told in the Annual Report and by the speakers at the great meeting of last month, is such as may well encourage and excite to new enthusiasm those to whom the conquest of the world for Christ is a matter of daily effort and prayer. The campaign, with all its fluctuations of success and apparent failure, some bitter disappointments and perplexing anxieties notwithstanding, has been on the whole triumphant; ground has been gained, strongholds not in vain assaulted, walls broken down, hills levelled, valleys bridged over, previous acquisitions secured, and little by little the standard of the cross advanced, and the influence of the Crucified extended.

Yet from one very important point of view the retrospect is humiliating. While on every side the blessing of God seems to rest upon our labours, and new spheres of usefulness open before us all around, the means of carrying on those labours and taking advantage of fresh opportunities are withheld from the Society. Our work grows apace, and growth of income is absolutely necessary if we are to persevere. Yet in place of increase in our pecuniary resources, the record of last year shows a falling off of a very considerable sum. To some extent, doubtless, this is to be explained by the general depression of financial concerns in this country, and indeed throughout the world. But on all sides we are now hearing of the revival of trade, and the beginning of renewed prosperity. Shall the cause of Him Who "though He was rich yet for our sakes became poor" be the last to give evidence of returning spending power among our people? Luxury is unabated, pleasure goes on its way undisturbed, the "season" is no less an institution in our metropolis this year than in former years. Many who for a time made unwonted efforts at economy, of which retrenchment in charities was perhaps the first, are again raising their expenditure. Will not the Christianity of the Church of England suffer disgrace, if the tide of subscriptions to her great Missionary Society does not begin to rise? Ay, and to flow, until, with the blessing of the Most High upon our people, and the labour of their heads and hands, it reaches a level far higher than hitherto it has ever attained?

The perusal of the second edition, just issued, of the pamphlet "Wants of the Colonial and Missionary Church,"[1] can hardly fail to impress the mind very deeply with the absolute duty of widespread increase of contributions to the General Fund of the Society. It shows how in almost every diocese in the Colonial and Missionary world, high and holy work is crippled, or made impossible, for lack of the means to carry it on. The position is just this; God's voice, in tones that cannot be mistaken, is saying in countless places, "Go, work in My Vineyard." The labourers stand ready, but a very minimum of the hire of which they are worthy is not forthcoming. The machinery is prepared, but the Church sets it so very partially in motion, that practically her reply to the Master's bidding, while apparently saying "I go," is "I go *not*." God grant that the sequel may be, and that without delay, "Afterwards she repented, and went."

(1) Copies of the "Wants" can be obtained at the Society's Office.

We have referred especially to the *General Fund* of the Society, and this it is undoubtedly which most urgently stands in need of augmentation. Centralisation and comprehensive organisation tend very greatly to economy and efficiency in carrying out results. While, therefore, it is well that varying sympathies should be provoked by the details of need in separate Missions; and while it cannot be expected that those who are locally or personally interested in particular dioceses should refrain from special efforts on their behalf, tangible manifestations of such feeling should be, not in place of, but *in addition to*, the regular systematic aid without which the general cause of Missions must languish, to the detriment of all its branches alike.

Is it vain to hope that the time may soon come when every baptised Christian shall recognise an obligation resting upon him, by his very baptism, to give a definite yearly subscription according to his means to such a Society as our own feeling in reference to more occasional and spasmodic liberality, the result of peculiar influences, "this ought ye to have done, and not to leave the other undone"?

DIOCESE OF GRAFTON AND ARMIDALE.

BY THE BISHOP.

THE diocese of Grafton and Armidale is part of the territory which remained under the jurisdiction of the Bishop of Newcastle in New South Wales after the separation of that portion which had been some years before assigned to the diocese of Queensland.

In the year 1867 the Rev. W. Collinson Sawyer, D.D., was consecrated to be first Bishop of Grafton and Armidale, and arrived at his diocese about the end of December in the same year.

When the Bishop arrived at Sydney the diocese of Grafton and Armidale was directly cut off from that of Newcastle, so far as any matters of finance or administration were concerned; from that day it has had no share in any of the help given by any of the Church Societies at home to the diocese of Newcastle.

On the establishment of the diocese of Grafton and Armidale, and the assignment of a large portion of territory to the new diocese of Bathurst, the diocese of Newcastle became, what it now is, the smallest diocese in area, of any in New South Wales.

Bishop Sawyer was, to the sorrow of his diocese, accidentally drowned on the evening of March 15th, 1868, in the Clarence River, as he was returning to Bishopthorpe, after holding Divine Service at Grafton. He was therefore Bishop in his diocese for the space of scarcely three months, and necessarily little could be done towards organisation in so short a space of time, especially as it was much taken up with visiting the principal towns, and arranging for residence and future journeys.

On the Feast of St. Matthias, 1869, at Westminster Abbey, after delays caused by the illness and decease of the then Archbishop of Canterbury, and the needful steps to create and instal his successor, the present Bishop of Grafton and Armidale was duly consecrated by royal mandate to be a bishop of the Church, and sailed for his diocese in the May following, reaching it at the end of August.

The diocese formed as already described, consists of an area of land bounded by the sea on the east, by the colony of Queensland on the north and north-west, and to the west and south by the boundaries of the dioceses of Bathurst and Newcastle; it stretches from Lat. 32° 12′ S. to Lat. 28° 10′ S., and from Long. 154° 30′, by a line running N.W. to a point crosssing Long. 149°, in Lat. 30° S. It has three distinct climates, each, in places, merging into one another, by sudden change or slow degrees. The climate of the south and western parts of the diocese, which may be called The Plains, is semi-tropical; the land lies low, and is generally flat—not over 500 feet above the sea level, and like the bed of a huge inland lake or sea, yet varied here and there in parts by low ranges of hills, or the sudden uprising of almost isolated mountains, with picturesque outlines against the horizon; perhaps from 4,000 to 5,000 feet above sea level.

That part of the country is subject to hot winds, whose burning will wither every particle of fruit and foliage in a few hours, and also to severe droughts, whose fierceness may vary, but practically endure for a space of years rather than weeks or months. As it is subject to drought, so also is it at times subject to violent floodings, miles upon miles being covered with water; and, as you journey afterwards, you may see well up in the trees, the *débris* which these waters have left, dry now, and waiting to be moved off, or added to by another flood. A gentleman once making his way home over these plains, in a very wet season, after being delayed by the floods so that he had taken six weeks to get over about 200 miles, at last found himself stopped again, when he was twelve miles from his home; and having stayed there some days, seeing that there was little prospect of a retirement of the waters, in despair got a boat somehow, and leaving his horses and his buggy at his friend's, to be fetched when the land was dry, quietly rowed his wife and children home.

This district is but sparsely peopled by persons occupied in sheep or cattle farming, on very varied scales of stock and money capital. There are free selectors, who are often simply struggling to live, and of whose position I will speak hereafter; and a much smaller number of squatters, who have invested large sums in the purchase of their stock on their stations and runs.

It may be well here to explain the terms so often used in descriptions of Australian life, as, for instance—(1) squatter; (2) run; (3) station; and (4) free selector.

(1) A "squatter" derives his name from the manner in which such persons in the early days of the colony took up portions of land to farm sheep thereon. A person with more or less capital—a younger son, perhaps, of a not very wealthy house; or an officer in H.M.'s service, either army or navy; or a person who had little taste for literature, especially Latin or Greek, found in Australia what he deemed an opening for his enterprise. Purchasing a thousand or more sheep somewhere, he started up country to see where he should locate himself. Having found what he deemed a suitable country not previously "taken up," he settled down there and paid a small—very small—rent to the Crown for the use of a very large area of country as his sheepwalk—possibly as much as

100 square miles. On some place in that area, generally near to some creek or river, the squatter built his home of bark or weather-boards, with bark or shingle roof, according as his means or his nearness to greater civilisation allowed. Convenient access to water was the point chiefly considered in the selection of a site for the homestead, and that has often caused the back of the house to have *the view*, while the front looks out on to a plain, perhaps, or mere forest land. The home thus chosen and made was called the "station," or the "head station."

(2) The "run" is the space of land originally taken up as already described at a rent, and on that land the sheep and cattle, or both, "ran," *i.e.* went about as they would freely, without fence, or other let or hindrance. The uncertainty of the boundaries of these "runs" led to the appointment by the Crown of certain persons to determine such questions as would necessarily arise between neighbours, not always inclined to be as friendly as, considering their comparative isolation, it was desirable that they should be one with another.

(3) The "station," which strictly meant the "homestead," is now often used to indicate the same as the "run;" "Wallabadah station," *e.g.* means, in common parlance, either the squatter's home at Wallabadah, or the area rented by him about it.

(4) The "free selector" is a modern term derived from the manner in which persons are now allowed to purchase land of the Crown, and may be thus explained. Most of the land occupied by the squatter is only rented by him of the Crown; now such land may be chosen or selected for purchase by any person whatsoever: that he may do, up to a certain area fixed by law, upon very easy terms, and at the same time obtain a right of grazing sheep or cattle over a proportional area in the immediate neighbourhood of the purchased land, free of any rent. As all that is required of such persons is that the land which they select be not previously sold or alienated, or is not subject to a right under certain circumstances vested in the "squatter," usually called a "pre-emptive" right, they are free to select land where they can; they are popularly called "free selectors." It may be of some interest to some to know the terms on which the government of New South Wales will alienate land to free selectors. The quantity that one person may select at first is from 40 to 620 acres, with a right of grazing over three times as many acres as he selects, provided the land so sought to be used be not already purchased by some one else. For the number of acres selected for purchase he must pay forthwith at the rate of 5*s.* an acre, if forty acres 10*l.*, and so forth; at the end of three years he must make a declaration upon oath that he has resided on his selection, and a commissioner must be satisfied that he has during those three years expended 1*l.* an acre on the area selected. That settled, by payment of 15*s.* an acre, he becomes the freeholder of his selection; but should he not choose, or not be able to pay the 15*s.* per acre, it is allowed to remain unpaid, but the selector must pay a rent to the Crown, at the rate of 5 per cent. on the balance of the purchase money. It will be seen from that, that practically every acre of land is put at the value of 2*l.*, 1*l.* for purchase, and 1*l.* for necessary improvements, before the land will be enfranchised.

The second climate of the diocese is that of the Table Land, or New England, the first name given from the flat, horizontal outline of the ranges upon which the land is, and New England, given because of its climate being more like that of Old England than any other in Australia. It cannot be denied that the New England climate is better than the Old; a bright, clear sky, keen dry air; day after day cloudless; a gentle

breeze towards midday until evening; in summer warm days, with cool, pleasant nights; in winter, cold nights, but warm in the sun, from 10 A.M. to 4 P.M. in the daytime, will account for one fact often observed, viz., that even the home-born, if they have lived long in New England, New South Wales, on their return to their native clime yearn for the sun again, and wonder how people live in cloudy, damp England, or much more in dull, dark, foggy, dismal London. Speaking only from local experience, the thermometer in the shade in the summer—about, say, the Feast of the Nativity—may be as high as 98° or 102° occasionally, and about 70° at midnight. Violent and yet gorgeous displays of lightning, accompanied with floods of rain, help from time to time to clear the air and lay the dust for a few days. It is of course perilous to be out alone in a plain under such circumstances, and deaths both to man and beast from lightning are very frequent; and there are also some very marvellous escapes, even where persons have been struck. To return, however, to the Table Land by name, it is really the country which is to be found on the ranges which divide the eastern from the western waters of New South Wales. Those ranges are a long series of mountainous hills, running from north to south of the eastern side of the continent of Australia. They are sometimes called the backbone of New South Wales and Queensland, but this is a bold figure of speech, so to speak, of them, as they are very far from the middle of the colony. On the eastern side the rivers descend among these hills by great leaps, as much at places as 1,000 feet; but except when the rivers are flooded, those falls are not very picturesque. The scenery around them is often striking, and, in a geological point of view, interesting; but the general absence of water robs the fall of its chief charm. Such rivers as rise on the eastern side of these ranges empty themselves into the sea on the east side of Australia, at no very great distance from their sources; but those that rise on the western side, after meandering here and there and nearly everywhere, when they have made up their minds, join some larger stream, which itself joins another; and at last they all become one great river of the south called the "Murray," which empties itself into the South Pacific Ocean at Adelaide, South Australia. It is to be observed of Australian rivers, that in form they are very different from English rivers, as, except when in flood, they never are to be seen at the top of their banks; a section of an Australian river-bed is rather of a V-shape than any other, and the river's wanderings round and round are quite mazing. Some idea may be formed of the ultimate length of such a river as the Murray, when I say that persons residing at the south-east corner of my diocese, do actually receive much of their stores by water from Adelaide —a distance of, I suppose, at least 2,000 miles. The winter of New England is cold, but bright and healthy; at night the thermometer will will go down to 15°, in the day rise to 51°, and only rarely in the shade do you see in the daytime the relics of the night's frost. As a rule, therefore, snow does not lie for any length of time, except perhaps on those ranges which are 5,000 feet above the sea. English trees and English fruits grow well, and ripen in New England without any protection and with scarcely any care; indeed, fruit such as peaches, plums, nectarines, and quinces, are so abundant, that the pigs are feasted on the windfalls, and some years ago came a season of such abundance that after friends, neighbours, and any who desired were satisfied, even the pigs themselves became so dainty that they would not look at a peach.

As regards horticulture, it might be supposed that in a country with such a comparatively mild winter, all such plants as, and many more

than, will stand out during winter in England, would certainly do so there; but, in fact, it is not so, for the plants are not at rest. The check by the frost at night is followed by the rapid thaw in the day; and a fuchsia which will stand out safely in South Devon, is killed in New South Wales if not protected during the winter. It is possible that care might do something towards acclimatising some plants, especially as orange-trees have borne good fruit as high up as Armidale is above the the sea, viz., nearly 3,300 feet.

New England is not subject to the droughts which affect so seriously the lower country; but it feels the consequences of such calamities, as many hundreds of thousands of sheep are sent off from the dry pastures, to travel New England in search of food, until the long-yearned-for rain sends them home. Sheep thus wandering are not regarded by the squatters or selectors of New England with any very loving eye; they are carefully shepherded, not only by their own shepherd, but by guards sent out by the head stations to escort them carefully along the road through the run, that they may not wander off that road on either side beyond the distance allowed by law. Looked at in this light as invaders, they bear the name of locusts.

The base of the hills of New England is generally either granite or basalt, which gives the hills, for the most part, a decided uniformity of outline, the predominant form being, what might be aptly described as a long roof, hipped at both ends. The want of a good freestone for building purposes in New England is a serious drawback on all work of that sort for Church purposes, rendering building very expensive, and that is more increased by the absence of limestone. It may give some idea of the cost of such works if I state here some of the expenses attending the building of St. Peter's Church at Armidale. Every stone (granite) which we used in the foundation, or basement course, had to be carried fifteen miles, at a cost of 30*s.*, before it was touched with a view to its final shape. Every bushel of lime had to be carried over bush-roads for seventy-four miles, and when delivered at Armidale it cost 5*s.* a bushel. The basalt, which is abundant near Armidale, is, owing to its very irregular six-sided formation, a very useless stone for building purposes, as it is impossible to create any satisfactory bond with it; and being utterly impenetrable to moisture, prevents secure adhesion of the lime. Nevertheless, it is frequently used in ordinary buildings, but almost always with bad results.

The third climate and character of country in the diocese is that of the seaboard, which is partly flat and low as to country, and is semi-tropical, with much moisture as to climate. This seaboard country is separated from the plain country by the New England ranges, which are about 150 miles across. In that part of the diocese tropical fruits abound—bananas, cherrymoyas (custard-apple-trees), pine-apples, together with fruits not strictly tropical—such as oranges, lemons, citrons, figs, and peaches; and only in winter, or early spring (June to September), save by the untiring zeal of the garden-watering Chinaman, can you in those parts hope to enjoy the luxury of peas, asparagus, &c. Here, too, are seen those night-wandering marauders, whose form, I suppose, led to the myth of the vampire—that is to say, the flying foxes, large bats who live in herds, and leave their home at night to return at early dawn to their haunts, when they have knocked down as many peaches, nectarines, and figs, as would doubtless feed a good sized village. Their home is called a camp, and there they may be seen, hooked on to each other in strings and rows, sleeping through the to them dreary day, and polluting the air

with their odour, and the soil with their guano. Few sheep are kept in those parts, as the soil and grass have, after many trials, been found unsuitable; indeed, in one very wet season, the moss actually grew upon the wool on the sheeps' backs! The runs, therefore, are cattle-runs, while the free selections and purchased lands are cultivated with maize or sugar-cane. Attempts have also been made in the diocese to grow sugar-cane as far south as Port Macquarrie, but with the effect of beggaring nearly every person connected with the undertaking. The frosts were too keen for any kind of sugar-cane, and, after great expense of labour and capital, the farmers were compelled to get rid of their cane and return to the cultivation of maize.

Now, as Port Macquarrie is one of those places which may exemplify one of the troubles of a Colonial Bishop's life, I may venture here to say something about it. Port Macquarrie is situated on the south bank of the mouth of the river Hastings, and in the days of transportation it was an important Government station, having a large convict prison, and many officers to govern it, besides a regiment of English infantry, resident in barracks near to the prisons. It was part of the good principles of governors in those days, that wherever they placed a governmental station, there they took care to erect a House of God, and provide a stipend for the minister who was to celebrate Divine Service for the convicts and Crown officers, and generally to superintend the religious wants of the residents. Governor Macquarrie, from whom of course the place has its name, had here by convict labour built a large brick church, rather of the type of his day, such as was to be seen, comparatively lately, at Ealing, Brentford, &c., as also a fair Parsonage house. After the system of transporting English criminals to the colony of New South Wales ceased, the utility of both the gaol and barracks was diminished, but not entirely gone, and the present use of the gaol is for native convicts (not aboriginals, but Euraustralians); while the barracks (I am not able to speak certainly, but) I believe are not inhabited at all, or at least but partially.

Now, when what was called State Aid to Religion in New South Wales was done away with, the vested interests only of those who were then in receipt of such aid were considered; the payment was to be paid, and has been paid since to them, but ceases at their deaths. As no idea was, I have always heard, entertained by any of the religious bodies which received such aid, of obtaining by commutation a sum paid down at once by the State as against the life of the payees, an opportunity was lost of gaining a Sunk Fund, the future interest of which would help to meet the value of the original payments from the State, and as lives dropped, become a fund to be applied to such purposes as the Church might approve. As it is, every death of a clergyman in receipt of state aid is simply a loss of income to the Church, in the place where he exercised his Cure of Souls.

Port Macquarrie has now become, so far as the government of New South Wales is concerned, a place of little importance; its grandeur has departed from it, the residences of former high functionaries are either in a state of growing, or already utter decay; the population is diminished, and is saddled with a white elephant of a church, large enough, I should say, to hold 600 worshippers, while I suppose it would be difficult to gather together 100 on any occasion. Once the centre of population, it has ceased to be so now; and yet it is so far removed from the new centre and district of population, that it cannot any longer be attached to that new district, for there is quite as much clerical work to be done in the new

district as any one man can be considered capable of. I mention all this because it is a case in point of one of the difficulties that may any day arise in any diocese of New South Wales, and because about three years ago the curate of Port Macquarrie deceased. He was not an old man, but he had laboured hard, and with his life dropped the salary paid by the State, which was much the largest part of his whole stipend. A successor was of course desired, where the people formerly had only found about one-fourth of the necessary stipend; and even now, after an interval of vacancy supplied, so far as it could be supplied at Port Macquarrie itself and elsewhere in the district by faithful laymen with my consent, the people have only been able to guarantee the lowest possible allowed stipend. The last of state-paid clergymen in my diocese has now passed away; and considering the general consequences of state aid, while I mourn the loss of men of colonial experience, and, in some cases, of personal and esteemed friends, I cannot but say that the sooner all districts in the Church in my diocese can be brought to sustain their own clergy, the better for them. I do not say that they need not be helped, but the help should be so arranged, as that it should be clearly understood that they were not unnecessarily to lean upon it; but that they must exert themselves to raise the whole stipend as soon as they can, so that other more needy districts may be helped as they were helped in their ecclesiastical childhood.

In each of these different districts of the diocese there is a principal town; in the plains, "Tamworth," in New England "Armidale," and in the seaboard, "Grafton."

It will be seen that from two of those towns, the name of the see of Grafton and Armidale is derived, a title which has itself added to the difficulty of the administration of the whole see; for how can a bishop be a bishop of apparently two sees, where neither had any previous existence? And as the bishop must reside somewhere in his diocese, and usually resides at the place whence his title is derived, the bishop of Grafton and Armidale should have a residence in both places—an expense which the endowment of the see is certainly not sufficient to meet, however much either the people or the bishop, or both, might desire it. It may be truly said that a great mistake was committed in naming this see with two names. As the first source of the endowment came from Grafton, that should have been its title. Nothing but jealousy, embarrassment, and opposition, are engendered by the double (albeit it is a pretty sounding) title, for in young communities town looks upon town as one rival looks upon another.

The geographical and geological formation of the diocese of Grafton and Armidale, already alluded to in the description of the various climates, is also a serious difficulty in the administration of the diocese; indeed, that point was not considered as it ought always to be in the formation of a diocese in such a country as Australia.

In the diocese of Grafton and Armidale there is practically no intercourse between the people of the eastern part and those of the western part. Very little produce ever comes up from the seaboard to either New England or to the plains, nor do the plains people ever send their produce to the seaboard; both districts send their produce to Sydney; and so the people are separated by interests as much as they are by the mountain ranges. Of one part of the diocese, on the seaboard it is true to say that to reach it is necessary, owing to the absence of roads, or the nature of such roads as there are, to travel from Armidale or Grafton to Sydney first, and thence to those places. Thus you have to travel from Armidale,

555 miles, to arrive at Port Macquarrie; or from Grafton to the same place, about as many miles by sea, and yet in a straight line Armidale is not more than 120 miles from Port Macquarrie, and Grafton is not much more distant. As for road, there is only a most impracticable one, except to a thorough bushman, between either of those places and Port Macquarrie.

Formerly in New South Wales, as I suppose also in other of the Australian colonies, the persons on whom we most relied for all help in Church work were "the squatters;" but the position of the squatter as a moneyed man and employer of labour has changed very much during the last twenty years. Looking as people in England sometimes do at the few rich men, of whom all they perhaps know is that they are rich, and came from Australia, they are led to draw the conclusion that such examples are the *rule*, and not, as is really the case, the exception. Besides, there are other ways of increasing money in Australia, and those more rapid and certain than wool-clipping and wool-selling, or even cattle or horse-breeding—or all three combined. Judicious investments in land, when the price was low, and the sale of it, when it had risen in value, not only was, but will long continue to be, an easy method of increasing money; and it may give some idea of the character of such investments, if the past value of land in parts of the colony be compared with the present value. There is a story told, I believe perfectly truly, that a large part of the principal street in Sydney, which now of course produces a Regent Street rental, in the early days of Sydney exchanged owners for a keg of rum! Crown *gifts* of land in Sydney or about it are now on the way to create incomes which will some day rival any in the home country.

Of Grafton itself, it would be much understating the truth, I am convinced, to say that much of the land in that town, imperilled though it be with the danger of a ravaging flood, is worth now more than one hundred times as much as it was thirty-five years back. Happy speculators in mining, if such adventurers are, even when prosperous, happy, have risen in a few cases rapidly to wealth, not so much by the value of gold raised (for verily I believe that every ounce of gold brought up has cost its value to some one, and that more gold will come out of grass than is ever lodged on it from below, in the shape of ore), but from the sale of properties, where others might dig and bury hope and fortunes, rather than raise gold. And yet such is the intoxicating nature of gold-digging, that you rarely—almost never—find a gold-digger tired of his pursuit, however vain. In one place it may be profitable, elsewhere it is but to take up his "billy," his shovel, a few pans, and his pick, and off he goes to a new ground, with new hopes built on old experiences. Whatever squatting, or sheep, or cattle farming once was in New South Wales, it is not now a way to make a large fortune *quickly*. The man who would prosper by diligence, by careful industry, sobriety, and perseverance in England or anywhere else, may do so in New South Wales; but there are some elements of trouble in that colony of which I may now speak, as they have a bearing upon the Church's work in a diocese like mine. The position of the squatter is very much changed for the worse during the last ten or more years, and that exclusive altogether of market rates, or such visitations as droughts or floods. In past years he invested his capital in the purchase of the sheep or cattle on his station, together with the buildings and "plant" thereon; he became a tenant of the Crown, subject to a yearly rental, varied from time to time on appraisement. But he is also subject to this, viz., that at any time almost any part of his

rented land may be "selected," even close to his very residence, by any one who may choose to offer to the Government to purchase such land under the powers of the Crown Lands Alienation Act. His "run," therefore, may be hopelessly cut up, and in many cases there are runs which from free selection are rapidly becoming valueless for pastoral purposes. In other cases the squatter, to defend his run, purchases such lands as by law he is allowed, becomes a free selector himself, makes such of his children as are of sufficient age selectors too (and until recently even little children—babes—were made free selectors); and beyond what he may *now* so purchase as a free selector, he endeavours to buy land on his run on other terms, and in such quantities, and in such parts of his run as may, if possible, hinder any free selector coming on to his run at all, or if he cannot do that, then to keep off as many as he can. But how is the land to be bought? Even as a "free selector," he *must* pay something down, and more, if he buys land on other terms. To do that, then, he must borrow money at heavy rates of interest (10 per cent.), and consequently many squatters are crippled in their incomes for years to come, and may be reckoned fortunate if they are not by some drought, or perhaps "catarrh" in their flocks, or some other visitation, ruined. It will be seen, then, from that, that although a station may itself return a large sum yearly, by no means all of that profit is the squatter's; as the price of wool falls, so does his income; a penny in the pound fall in the price of wool means a diminution of income by several hundreds of pounds, but neither interest nor wages[1] diminish, except so far as economy in management may help to that end.

In such an account as this, there is no occasion to enter upon the political question involved in the land law of New South Wales, whereby, unhappily, class is so much set against class, squatter *v.* free selector, and *vice versâ*. But I may observe that as far as what is called Public Education is concerned, it is obvious that its expense is vastly increased by allowing persons whose children are to be educated partly at the public expense, to have settled themselves up and down in the land, while there were districts of land which might have been set apart for purchase by selectors for agricultural purposes.

The very thing which all are agreed is an evil is by this law necessarily brought into existence, that is to say, a number of very poor schools are required, where one or a few would have done the work effectively.

The bearing of that isolation of the selectors, and opposition of class to class, upon the gathering of the necessary stipend of a clergyman is to be observed.

When, in the early days of the colony of New South Wales, the squatter was nearly the sole occupant of the land, when he was served with convict labourers, when he was in fact the one employer of labour, it was not wrong that he should be chiefly called upon to supply the funds necessary to sustain the Church's ministry; but now he naturally, and not unjustly, says "free selectors are on the land which I once rented and farmed alone. Their presence necessarily diminishes my profits; they themselves make profits and are landowners; they must be asked and

(1) The wages of skilled labour in Armidale is large. A good joiner earns twelve shillings a day, and if his work is at a place away from home, he often expects and receives his dinner as well, and sometimes breakfast also. A first class bricklayer will receive as much as £4 a week, and will not probably lay as many as 600 bricks in a day. An ordinary servant, what is called a "wood and water joey," receives fifteen shillings a week and his board (meat and tea three times a day) bread, butter, or jam as well, but no beer. A young woman of 19 or 20 years of age, as a cook, will expect at least £30 a year. A mere child to (speaking euphemistically) walk out with a baby looks for seven shillings a week and board, with permission to leave her situation, and nothing be said, at a few hours' notice.

must give towards the support of the ministry as well as I, and I certainly cannot afford to give what I gave formerly."

Nor are sheep owners or cattle holders at present in any advantageous position; the effects of nearly four years of drought has diminished both their flocks and herds, and very few who have not witnessed it can well conceive the effect of a drought in New South Wales; but imagine a plain, say twenty-four miles across, in a good season, waving with grass so high that you could not see the body of a horse in it, but only his head, when he looked up, or his rider's body, as they passed through it, above the heads of grass; and then imagine that a bare field with only here and there a thistle, a few gatherings of "roley poley," and the bones of deceased horses, sheep, and cattle, or even starved kangaroos, and you may feel what the work of a drought is in the land. It is not very easy to over-estimate the loss to all, whether squatters or free selectors, during such visitation; nine-tenths of many herds were lost in one year of the drought's greatest severity. Hay ran up in price to from 15*l.* to 20*l.* a ton, and maize to 16*s.* a bushel. Of course the consequences of such seasons do not pass away with the season; even a plentiful harvest in the interior of the country will not repay the impoverished agriculturist, as there is little access to any market, and perhaps none to any, except one so distant that the carriage of the produce will eat up all the profit before it reaches its destiny.

Nor in general is the free selector a really prosperous man; in many respects he is undoubtedly comfortable, as he has his own home, his little garden, his paddock, a few sheep, oxen, and horses; his meat need cost him little, and if he is backed by a family of well-trained sons, by which I mean young men brought up with a sense of dutiful obedience and reverence to their parents, then the free selection can be carried on without hired labour, and the selector may advance. But that is certainly rather the exception than the rule; a great number of free selectors cannot even pay their way clearly. Tempted with the idea held out to them by the Crown Lands Alienation Act, that they may become landowners with ease—a prospect very tempting to some men—they purchase a selection without reckoning how they are to live before they receive out of the land any sufficient return for their labours. Meanwhile they must live; they cannot go without bread and the necessaries of life; and for them they go into debt at the "store" at the nearest township, and in due time their all is mortgaged to the storekeeper there. Even their crops are often forestalled; the storekeeper is a miller, perhaps; he thus gets his corn for flour-making at the lowest price, and sells it as flour to the free selector himself at the retail price, having taken out of it the miller's share as well. It is not the free selector who is enriched by this, but a few shrewd men of business in the neighbouring towns. Such is in reality the position of many free selectors, and obviously they are not in a position to help largely towards the Clergy Stipend Fund, nor are many of them so inclined, for they have often lived long and far away from the outward means of Grace in the Christian Church. And since they left home they or their fathers, or both, without any clearly defined religious principles, as untaught they came to the colony, so, untaught they settled down, and to remain untaught; to remain in a state of dreary, dim, indefinite Christianity that is with many the desire now. So that they are Protestants, that is sufficient; thoughts of the value and responsibility of having means of Grace to serve God truly in this life, are scarcely entertained.

Another difficulty, almost unintelligible, until put before your mind, is

the manner in which free selectors are scattered up and down the land, according to no wisely-arranged system of peopling the country, but simply on the plan of permitting people freely to choose the best of the land anywhere. None but those who have to minister to them can tell the labour, amounting almost to practical impossibility, of overtaking the work. Often these selectors have chosen their land off the main road, or rather "track," four or five miles; they are thus too far away from any church to be led to public worship there; their very existence may for long be unknown to any curate; the nearest room of any size is possibly a schoolroom, and that a government building, which cannot be used for religious worship. And as for the station, or the run on which the free selector has set himself down, with many it is enough that Divine worship is to be held *there*, to prevent them from attending.

And again, if a clergyman can only rarely visit such persons, or is not aware of their presence, when the stipend collectors ask for help, it is often refused with the answer, "I never see the parson;" while if they are sick, or sickness is in their houses, or they have dead to be buried, or children to be baptized, or wish for the sanctification of marriage, they will expect the Church of England minister to come at their bidding, and make no offering of any kind, either personal or to the Stipend Fund. I will mention an instance or more of this, as told to me by a clergyman who started in his cure with the expression of a wish that no one should offer him any direct remuneration for his offices. In one journey through his parochial district he married several couples; of them all only one sent any contribution to the Stipend Fund, and then only ten shillings. In no part of the colony is the fee for a marriage under twenty shillings. In another case a clergyman was summoned to ride thirty miles to officiate at a funeral, and no offering was made. I do not, however, mean to say that that kind of treatment is general, but it does happen so at times; and, as a rule, my experience teaches me that they who subscribe the least, are the persons who make complaints, and have least idea of the labours of a clergyman in a vast district.

And what is a parochial district in the colonies! is it like an English parish, even of the largest area? Certainly not. In the diocese of Grafton and Armidale, there are cures extending over seventy miles from the curate's residence in one direction, and in another over forty miles. In that area you may travel all day and scarcely see a soul, save, perhaps, some poor German shepherd, with his umbrella under his arm, and possibly a dray or two drawn by from twelve to fourteen bullocks, or ten horses. The population is about 2,000 or 2,500 souls at most. Over such a country has the curate to move, day by day, winter and summer, all seasons, cross creeks and rivers, up and down gullies, to look at which in a carriage would scare most English people, but which Australian horses and drivers and the irrepressible buggy descend and mount without any more hesitation than just to look to see what's at the bottom.

Speaking of this kind of work, it may be of some interest to tell of an adventure that befell myself in the western part of my diocese some years ago. I had arranged a tour altogether about 1,800 miles long, and guided only by maps, had sent notice to every station that I intended to visit. Towards the end of the journey, I had crossed a river called the Barwon at about midday; not a sign was there then of any flood, nay, the river was said to be lower than usual, nor could any flood be fairly expected, inasmuch as there had been no rain beyond thunder showers for weeks. We travelled that day twenty-four miles only, to a station called Goangera, which is situated on the edge of a river which enters the river

Barwon at Walgett. To my amazement, when I reached the station I found that the river was bank high, and from that station all my work was on the opposite side of this swollen river. Should I give up my appointments, and take my way on the side of the river on which I was, letting the flood be my apology? If not, how should I get across? After Divine service and sermon with administration of Holy Baptism, a council was held, and as Australians are not easily beaten when they determine to do anything, sundry hearty young men promised me that if I would meet them at a fixed place up the river next morning, they would see if they could not get me and my belongings over to the other side. Accordingly I met them at the spot appointed; the river was not falling yet, and was therefore still bank high, and we were to get horses and buggy and ourselves over to the other side. Now for the operation. Horses unharnessed, buggy dismantled, pole, lamps, harness, cushions, &c., with Bishop put into a canoe (*i.e.* a pine-tree scooped out, fore and aft alike): by a galvanized iron rope, fastened to a tree on each side, we were enabled to keep up against the stream, and land safely on the opposite shore. Next came the horses; they are gently moved into the water, held by a halter, and swim across, getting out where they can. And now for the buggy. Having taken out the pole, and fastened an empty cask to the upper part of the carriage, a strong rope is attached to the front axletree, and the end carried across to the other side; the buggy is gently let down into the river, while the strong fellows on the opposite side by main force pull the whole concern through the flooded river. It should be seen to be properly appreciated. Gradually the carriage disappears beneath the stream. Shall we ever see it again? Will it be kept at the bottom awhile by some "snag," or be carried away in the flood? No; there it comes happily out of the stream, wet and well washed; and after a good overhauling to see if all be sound, horses are harnessed, friends are thanked, and off we go on our way again. But it may be asked, whence did all this water come? It all came from the New England country, where there had been rain in excess three weeks before, and the drainage thence had just reached this point in the Mamoi River. It will be scarcely necessary to say that clergy, being sometimes over-bold, lose their lives in endeavouring to keep their appointments during rainy seasons. There is one useful rule to observe in crossing flooded rivers on horseback, viz., never to have your feet in your stirrups while you are crossing. The process of getting the buggy across the river was gone through three times in two days on the River Mamoi; as the sun was beginning to run high the horses were not chilled, nor did the buggy take long to dry.

SYDNEY.

MOORE COLLEGE.

A "great improvement" has lately taken place in Moore College; some passages from the annual report of the Principal of which we append:—

"From the foundation of the college its domestic arrangements have been in the hands of the Principal, he receiving all fees and being responsible for the food and service of the college. Though such an arrangement was but natural in days when there was no college buildings and but few students, it was felt that it would now be better for all if such

a change were made as would relieve the principal of this part of his duties, and accordingly in July last a steward was appointed. The steward has performed his duties up to this date satisfactorily.

"Besides this I have exercised my own judgment very largely as regards the course of studies and the examinations. As in past years so now also it has been found difficult to obtain a high standard of scholarship from the students, and although I trust that this college may never put theological learning above depth of spiritual life, yet as it has been the aim of my predecessors to raise the standard of the education of the students, so it has been mine also.

"As one means to this, I have established an uniform entrance examination. This promises to be beneficial, and though at present easy, will at least be a stepping-stone to that period when it shall be necessary for every student who desires to obtain the College Hood to have passed the University matriculation examination, or an examination equivalent to it.

"I have also somewhat altered the plan of other examinations in the student's course. It has been necessary hitherto for a student to pass the examination at the end of every term, or at least the examination at the end of his last term. There will henceforth be two examinations, and two only, which must be passed before the Hood is granted—one at the end of the student's first year, the other at the end of his second year. The second examination is divided into two parts, one for the pass, the other for honours.

"I once hoped that many of the students would be able to try for the examination that has done so much to raise the standard of the English Theological Colleges, viz.: 'The Cambridge Preliminary Examination of Candidates for Holy Orders,' but I fear that the time taken in the transmission of the examination papers, of the candidates' answers, and of the results, will prevent any large use being made of this examination. If some scheme of examination could be agreed upon by all the Australian dioceses, and the subjects published for a year or two years in advance, such a plan would, I conceive, afford largely the same advantages as the English scheme, and would tend to raise the standard of theological education among the clergy.

"To turn to the buildings of the college. At the beginning of the year the buildings of the college were repaired as far as funds would allow, and in the end of the year all necessary repairs were finished. Three new and convenient rooms have been built for the steward and servants.

"Five new students have been admitted during the year. In the Lent term there were twelve students, in the Michaelmas term there were also twelve. In the Michaelmas term there were, besides, two others entered on the college books who had come to prepare for the entrance examination. This they passed in November.

"Seven students have been ordained deacons."

We venture to remind the authorities of Moore College that students in Calcutta and in Madras have found distance no obstacle to their offering themselves for the Cambridge Preliminary Examination. In the present year four natives of India were submitted to the examination from the Society's Theological College at Madras, of whom one obtained a first-class, and his companions were placed in the second. And these gentlemen had the additional difficulty of acquiring the English language.

BRISBANE.

WORK AMONG THE ISLANDERS AND CHINESE IMMIGRANTS.

BISHOP HALE has reason to believe that much good has resulted from the publication of his two pamphlets on the Church Fund of the diocese, and the unchristian treatment of the Chinese immigrants by the general population, portions of which have been already embodied in our magazine. He is still earnest in his efforts for the "stranger" as well as for his own countrymen committed to his charge. The following passages occur in a letter written at the beginning of the year :—

"I take the opportunity of mentioning two matters which I am sure will interest you—our work with the islanders at Maryborough, and a little work which we are commencing with the Chinese.

"You have already been informed of the origin of the movement at Maryborough, and of its progress to a certain stage. I am happy to tell you now that I again visited Maryborough at the end of August, Bishop Stanton (to my great happiness and advantage) being with me. The extremely beautiful new church, which has been erected at a cost of about 6,000*l.*, *all paid*, was consecrated upon that occasion, and about thirty more islanders were baptised. Mr. Holme, the clergyman of Maryborough, and I, have felt very much the responsibility of baptising these men in considerable numbers, and we have had our misgivings as to the light in which this action of ours might be regarded by Bishop Selwyn and Mr. Codrington ; but the men have been so earnest in their desire to become Christians, and have been so exemplary in their conduct, that we have felt that, whatever others might think of our proceedings, our duty to God and to these poor men was plain, and we dared not refuse to baptise them. Under these circumstances it has been to us a source of great happiness to have received from Bishop Selwyn an expression of his hearty approval. Mr. Holme, writing to me about two months ago, says, 'I had a very kind letter from Bishop Selwyn the other day. He speaks with great gratitude of the help we are giving him in Maryborough. He says he will pay us a visit as soon as he can. And, in the meantime, he wants a register of all the boys whom we have baptised : that he may endeavour to find them out and look after them.' Mr. Holme then goes on to say, 'Only to-day a Maryborough man sent a message to me. He has just returned from the islands. He says he had seen numbers of our boys on the islands ; and they were all asking most eagerly after their teachers and the work here. This is a man to whom I had never spoken, and who had never been to church.'

"You will, no doubt, be much pleased to hear also that we have now in Brisbane a small beginning of a Chinese Mission.

"The catechist, Ah Chee, was trained for his work in the diocese of Melbourne. He has been with us about six months. He had some little difficulty at first in getting a footing amongst his countrymen. But he has, I think, fairly got that footing now, and I have great hope that God's blessing will rest upon his work, and give it good success. I inclose

Ah Chee's own report. On the occasion of my visit to his little conventicle, I heard him address his countrymen. He did it with great ease and fluency, and his hearers were remarkably attentive. I also spoke to them, and he interpreted with great readiness. His salary is 100*l.* per annum, and we pay his house rent and find him his few articles of furniture. Believing that your usual kind grant will be continued to us, I propose, from this time, to devote 50*l.* of the same to this Chinese Mission."

NORTH QUEENSLAND.

GENERAL STATE OF THE DIOCESE.—THE BEGINNING OF BETTER THINGS.

THE BISHOP wrote, on November 6th, from on board ship, on his way to open a district at Cairns and Port Douglas the people having, in anticipation of his visit, subscribed the money for a church. With regard to the general condition of the diocese, he says :—

"Nothing exists worthy of Church organisation—at least, did not exist when I arrived. Seven isolated congregations, with clergy under the direction of a Bishop fifteen hundred miles distant, alone occupied Church ground. The Church work has begun, and is progressing vigorously. By the end of this year two new churches will have been built and consecrated—at Mackay and Ravenswood, and that at Townsville greatly enlarged and improved. I am very strict as regards these new churches, and allow no grant from the proposed General Fund without having been shown the plans. Churches out here are the ugliest erections you can conceive—something between a barn and a log-house. I insist on a chancel and proper appointments. The Church must teach these people the alphabet of Church life and worship and work. The Townsville church will soon be admirable. The choir used to squeeze themselves into a corner near the west door—now they sit in choir stalls. They had no notion of chanting—now they render the Psalms antiphonally, and enjoy better worship. Hitherto Presbyterianism has caused marriages to be celebrated in private houses—now they come into the church ; though the blunders the people make in their utter ignorance of Church services are egregious.

"Let me tell you what I have done in the subdivision of parishes. A very serious drawback has arisen from the long absence of the clergy from their churches while on bush travels among the cattle stations. I have mapped off four large bush districts, and hope soon to place at least four clergy on them. These bush travels can be taken for about seven months of the year, and at their expiration the itinerating clergyman will come to one of the parish churches as curate. This arrangement will provide ministrations for the bush, will strengthen town charges during the hot and wet months, when a second clergyman is needed, and will refresh the Missionary himself by giving him a share in more ornate and regular services than the bush affords.

"Soon I must earnestly undertake something for the education of the

sons and daughters of our better class. The Roman Catholics are vigorously at work—opening boarding-schools everywhere. The Church here has been a poor, feeble instrument—not a living Power as the Body of Christ. I long for better things. The Church is making headway, and I am intensely thankful for it. Our confirmations have been large, and most candidates have become regular communicants. These are our future hearty Church people, and they will be a better race.

"I told you of our daily service for children. It is a wholesome corrective to the secular teaching of our state schools. Without knowing exactly, there cannot be less than a thousand children attending these morning prayers and teachings."

MELBOURNE.

THE GIPPS LAND FOREST.

THE summary of a year's work of the Gipps Land Forest Mission, forwarded by the Rev. S. Sandiford, from Bulu-Bulu, in April, is full of encouragement; and that Mr. Sandiford is the right man for the position in which he finds himself, will be gathered from the cheery strain in which he writes, notwithstanding the many difficulties with which he has to contend, some of which are amusingly described at the end of his letter:—

"Looking on the past I am thankful to be able to say that Church work has increased in a wonderful way, and that success has been granted more than any one could have expected. Looking forward, if the same progress is made, there is a brilliant prospect for the Church in Gipps Land Forest. At the beginning of the year all was uncertain; now men have come together, and, with heart and hand, have helped the Church along. I give to God all the praise.

"It is difficult to place on paper, so as to be understood by English readers, the work as it was and to what it has increased. In a district, forty miles by thirty, there were three places where services were held. The district now, in round numbers, is fifty miles by fifty. There are twelve places where we hold services, and in a week or two the number will be sixteen. These services are regularly held either weekly or fortnightly, and only at one place is the time between service so long as a month. The average number of services on Sunday, now, is nine. The Rev. J. R. Walker has been appointed as helper in the district, and will have a portion, extending from the railway to the sea, under his charge. Mr. Wilcox, a licensed reader, has his work more especially in the eastern portion of the district, though we change as the nature of the services demand. It is owing to the liberality of the Bishop in council that the services of Mr. Walker and Mr. Wilcox are secured. With these earnest workers I trust that even more progress will be showing during the year.

"Since my last report we have built and opened a church at Drorun;

I believe I stated in my last the intention to build, if possible; now the work is done. From the day that we all went into the Forest, with axes and saws, and cleared the ground, no difficulty has been experienced. That day's work kindled the enthusiasm which has brought us through. The church will hold one hundred. It is neat outside and looks like a church. Narrow lights, three on each side, and a Thriber window in the east. Inside, I am pleased to say, it looks better, though not yet quite finished. The chancel is well raised, and with the altar cloth, neat dorsal, and handsome rail, gives quite the appearance of what a church ought to be. Perhaps it may be interesting to some to know how we got together the church furniture. The first portion of the church was the organ, which we got on time payment. Then when the building went up, Mrs. Woodhouse kindly sent a altar-cloth, worked by herself, and also the material for the dorsal. Then several parishioners followed. The polished cedar rail, the black wood reading-desk, the font, a Christmas-box from Bulu-Bulu (being the collection on Christmas morning), a cedar-chair, lamps, communion linen, matting. In fact, the gifts of the people have been many and useful. Every one helped, and the church (Christ Church) at Drorun stands a monument of earnest work to the Glory of God. To myself the time of building was especially an anxious time. I took the responsibility of drawing the plans, and to prove whether the church would be what it ought to be when erected was a weight on my mind. The work is done, and thank God we can write success after it. The Dean of Melbourne kindly came and opened the church, on January 18th, when a congregation of one hundred and sixty were crowded into the building. This week we had the privilege of a visit from the Bishop and Mrs. Moorhouse. These visits always leave their mark behind them. Men are ashamed of their coldness in the cause of Christianity when they listen to the burning words of the bishop. He is a tower of strength to the Church.

"My report would be incomplete if I did not mention the Sunday-schools, which are now beginning to be organised. This will form an important part of our future work. Mr. Willcox, at Waterloo, has succeeded in establishing a Sunday-school and a weekly Bible-class. Trafalgar, Bungrip, Drorun, have followed in the same line, and now wherever we begin Church services, a Sunday-school is one of the first things.

"The work for the future will be building up the already collected congregations. A network of centres has been established, and though we shall have to extend this system down to the Bass River and sea-coast, yet our work will be to keep together the people, and infuse into them the principles of true religion. Trusting to the guidance and blessing of the Head of the Church, we are prepared to go down unto the year 1880, and hope that from quarter to quarter an increasing work may be reported. In my next, all well, I hope to give a sketch of the settlers' life in Gipps Land. I may here briefly describe what a clergyman has to do on a Sunday, when morning service is held six or seven miles from home. In the early morning he has to be up and out looking for the horses—no slight matter when the paddock is 140 acres, and full of scrub and forest trees. When they are found, then comes the difficulty of catching them. You catch the easy one, mount him, bare back, and round the whole mob of horses into the stockyard, catch the horses you want, groom and feed them. When all is ready, a start is made for the first service, six miles away. When that is concluded, off nine miles to an afternoon service—then home five miles, change horses,

and away to evening service six miles distant, and after that is over ride home. This is one of my rounds. Another illustration. A start is made walking to morning service, three miles, then a walk of seven miles to an afternoon service; then a walk of five and a half miles to evening service finishes the day. And if an English clergyman can imagine this walk in the sun at 140°, and three services with the glass at 100° or 105°, he will have some idea of the work in the Gipps Land Forest."

MELANESIA.

BISHOP SELWYN AT NORFOLK ISLAND.—THE CHURCH IN FIJI.—MELANESIAN REPORT.—BISHOP'S JOURNAL.

ADVICES from Fiji, dated January 7, 1880, speak of a report brought by the mail steamer from Sydney to Levuka, which touched at Norfolk Island on her way, that the inhabitants of that island were nearly at the end of their provisions, no vessel having come to them for four months, and that Bishop Selwyn had been very ill from intermittent fever. Bishop Selwyn, however, writing on the 10th of January, does not refer to these circumstances, but would seem in good spirits and full of hope. He says :—

"With regard to the year 1879, I can write with much thankfulness.

"The most noteworthy events are (1) beginning of a real stir among the people of Florida in the Solomon Islands, mainly through the efforts of a young native catechist. Through much opposition he has won his way, has a great hold on the people, and has presented upwards of thirty well-taught catechumens for baptism during the past year.

"On my return from England I was able to hold confirmations in the Banks Islands, at which some of the old men whom Bishop Patteson baptised were confirmed.

"I have to report far greater steadiness in our various schools under their native teachers. Of forty new scholars whom we brought up this year twenty-eight could read fairly well; and as these are from many islands, we hope that the school system is working its way well. And I have to thank God for a greater appreciation among the young men of the object for which they are taught. Men from Mota and Ara volunteer without hesitation for work in distant islands. One native deacon is stationed from Mota, on the Torres Islands, and I sailed from that island with sixteen people who had volunteered to go to stations on other islands.

"On Norfolk Island itself I have to report the use, though not the formal opening, of our beautiful chapel. The subscribers to the Patteson Memorial Fund would, I think, be gratified if they could see how completely the building they have raised to his memory fulfills the aspiration of his life. The awe-struck, reverent behaviour in it shows how the beauty of holiness is teaching the natives. And the chapel is beautiful. Nothing that they have ever seen can approach it in beauty and fitness for its use. The west window has only just arrived, and has to be fitted, and the organ

to be put up. We shall have to defer its consecration till the end of the year, when (D.V.) I shall hope to be able to send a full account of the services for the *Mission Field*. Meanwhile let me thank the Society for this glorious gift to us, and may we ask its prayers that our words may carry on the teaching which the building we speak in most assuredly gives. I forgot to mention that we began our regular services in it with the Holy Communion on Christmas Day."

Although Bishop Selwyn looks upon Fiji as hardly an integral portion of his diocese, the interest he has shown in it will justify the insertion here of a passage of much interest from a letter of Mr. Alfred Poole, who arrived at Levuka in October last, as helper to the Rev. W. Floyd.

"The scenery and climate of the South Pacific has not been exaggerated by those who have described it in their visits. The scenery is bold, rugged, and abrupt, and everywhere covered, precipice, gorge, and beach, with a luxurious and rank vegetation, from the long grass on the mountain-top to the banana plantain and cocoa-nut tree by the sea-shore. I think most visitors to Fiji will be equally astonished with myself to find here a church founded and in living organisation without any extraneous aid.

"The Church of the Redeemer (for so it is named) has a complete attendance, *i.e.* being quite full, and capable of accommodating some 250 souls. There is a well-ordered and devout service, the singing being assisted and carried out by an entirely voluntary surpliced choir and organist, who have bestowed considerable pains to arrive at their present state of efficiency. The Sunday-schools are very well-ordered, well-attended, and the scholars respectful and attentive in their behaviour.

"I am sure much is due to the patient and silent working for so many years of the Rev. W. Floyd, who, without clerical help, has maintained the Church's position against opposition and pressure brought to bear from an opposing sect, and to maintain an episcopal place of worship for our people in what until lately was a foreign land."

The following is an abstract of the Report of the Melanesian Mission for 1879, which appeared in the *Church Gazette* of Auckland, of March 1st. For more detailed accounts of the work, and a variety of those anecdotes which so much brighten the pages of Missionary narrative, we must refer our readers to the new number of the *Island Voyage*, which is even more than usually replete with interest:—

"The year 1879, if it has been marked by no very striking events in the history of the Mission, is yet one in which we may humbly thank Almighty God for many blessings, and especially for the faithful and earnest work generally shown by the native clergy and teachers at their respective stations.

"Aiming, as the Mission does, at the training a class of men who shall be fit, morally and intellectually, to be the teachers of their own countrymen, any evidence which goes to prove that the men now engaged in

its service are rising more and more to a sense of the high duty which lies before them, is most helpful, alike to those who are directly in charge of the work, and to those who support the operations of the Mission. Such evidence this year has given us in abundance. Coming to the work after a year's absence, the Bishop could see an advance in many places so decided as to be almost startling; and he was also impressed with the far more earnest tone and greater capacity which was shown by nearly all the teachers and clergy throughout the islands.

"One fact alone may show that the native schools are beginning to exercise an extensive influence. Of the forty new scholars who were brought up from the various islands visited this year, no less than twenty-eight could read fairly well, and most knew the Creed and the Lord's Prayer, many the Ten Commandments also.

"Another most cheering and hopeful sign is the readiness evinced by the converts of the Banks' Islands, not only to stay and work in their own islands, but to volunteer for work on other islands—some of these at a considerable distance. Thus when the *Southern Cross* left Mota she had on board no less than twelve such volunteers for Lakona, in the same group, Maewo and Araga, in the New Hebrides. In addition to these, Mota furnishes teachers for three stations on the neighbouring island of Vanua—two for Santa Maria, and a native deacon and assistant for the Torres Islands; while Ara, a little island of 100 souls, sends men to Vanua Lava (two stations), Ureparapara, and Merilava.

"In the north again, the island of Florida, as will be seen in the detailed report, is showing great signs of life, and this mainly through the energy and courage of one young man, Charles Sapibuana. In the face of opposition and threats, and with a single-hearted trust in God, he has gathered round him a body of hearers in what is rapidly becoming a Christian village. During the past year he was able to present upwards of thirty candidates for baptism. The same may be said, though in a less degree, of the work of Capel Oka, in Bugotu (*Ysabel Island*). Working cordially with the converted chief of his place, Capel has gathered round him a large village, the inhabitants of which have built a most excellent schoolhouse, where they assemble together, and from whence a considerable number have been baptised; and who, while living at peace with their neighbours, yet prove that Christianity has raised their self-respect by being the only village which has not cowed down before the head-hunters of the north, whose attacks they have constantly beaten off.

"One other cause of great thankfulness remains, and that not the least. The Bishop in his visit to England was enabled to spread a knowledge of the Mission's work, and to elicit interest and support in many quarters.

"In answer to an appeal put forward in the *Island Voyage* for 1878, three young men—the Rev. A. Baker, of Trinity Hall, Cambridge; the Rev. D. Ruddock, of Lichfield Theological College; and Mr. S. W. Chettle, volunteered to join the Mission. The latter, however, finding the work unsuited to his capacity, has, with the advice and consent of the Bishop, resigned; his place has been filled by the advent of Mr. and Mrs. Kaye, who joined at the beginning of 1880. Thus the Mission is now more strongly manned than it has ever been before with European workers, and with the Divine blessing will be correspondingly more efficient. In all cases it has been found that the work of native teachers is the most feasible way of teaching native populations, but these at present need the wider experience of the white man to organise and

consolidate their efforts—hence the necessity of a complete European staff for the efficient working of the Mission system.

"In addition to the men thus obtained, a lady gave the Bishop the munificent sum of 1,000*l.* to provide a smaller vessel, in which he hopes to be able to visit more systematically the different stations of the native teachers. She will not in any way supersede the *Southern Cross*, but rather, by acting as tender to her, enable her to perform more efficiently her work of carrying the scholars to and from Norfolk Island; while, at the same time, the Bishop will be freer to spend more time where he finds his presence required than is now allowed him in the necessarily hurried visits of the *Southern Cross*.

"A further sum was also subscribed to provide a new auxiliary engine for the *Southern Cross*. This is now being built by Messrs. Maudsley and Co., and will, it is hoped, materially add to her efficiency, while not increasing the cost of working her.

"While mentioning the more recent aid thus afforded to the Mission, the Bishop cannot refrain from thanking God for the comfort and strength afforded to him at the eve of his departure by the oldest and most steadfast of its supporters. The association which in 1841 sent forth his father from Eton with their prayers and alms to his work in New Zealand, and which supported him and Bishop Patteson with unwavering constancy, met on St. Barnabas' Day last at Eton in undiminished vigour, to cheer and strengthen the son going out again to the same work—a striking proof of the power of friendship when enlisted with all its sympathies in the work of Christ."

Extracts from Bishop Selwyn's Journal of 1879.

"The *Southern Cross* came in about a week after we arrived at Sydney. After her arrival we stayed at Sydney for a week, that the young men who had come up in her might see the wonders of civilisation, which they did, thanks to the kindness of many friends, most successfully. A young lady who walked on a tight rope at a circus, I think astonished them most. They thought her a puppet until she spoke, when one of them exclaimed, 'Why she is not an image after all!' The printing of the evening papers, I think, ran her very close, especially in the minds of those who had been employed in the printing-office at Norfolk Island. The evenings were given up to many meetings, at which I must most gratefully acknowledge—not only the sympathy which was shown to the Mission—but also the very substantial aid which was given it. We finally sailed on August 26th, and took nearly a fortnight of very bad weather indeed to reach Norfolk Island, arriving on Monday, September 8th. Here we experienced one of those troublesome delays for which Norfolk Island has got an unenviable notoriety. We were to sail on the day after, but put it off till the next morning. On that day it was blowing a hard gale, and the vessel was nowhere to be seen, nor did she appear till nine days afterwards. On September 18th we sailed, and nothing occurred worthy of record till our arrival off Vate or Sandwich. Here I found the little vessel which had brought me up from Opa the year before, and was most warmly greeted by Mr. Chaffin, the owner. We called in at Havannah Harbour to leave letters for the Presbyterian Missionaries there, and I had the pleasure of personally thanking Mr. Macdonald, their Acting-Secretary of Synod, for the letter of condolence on my father's death, which they were good enough to send me.

"*Sunday, 28th.*—Anchored at Mae, and were warmly welcomed by the people. This was satisfactory, as Mr. Comins had had considerable

difficulty when he left there last year, and we were not quite sure whether we should find his house existing. However, there it was, and everything in it exactly as he had left it, and the most anxious enquiries made by the guardian of the house as to the top of the filter, the only thing missing. It was pleasant to see the children's unfeigned delight at getting Mr. Comins back among them, which they testified by crowding round him as he walked. 'Me they were afraid of, not, I hope, on account of my personal ferocity, but because I was the chief, and as such more or less 'tapu.'

"I was also gladdened by a letter from one of our old lads, Valeia, who left me three years ago to go to Queensland, saying that he was coming back, and that he had no wish to desert his faith, but had run away partly because he was afraid of the chiefs, to whom he had tried to speak about their fighting, &c.

"Altogether, Mr. Comins starts more hopefully this year than ever before at Mae, and will, I hope, be able to report progress at the end of this season.

"*October 2nd* saw us at Mota, where we found Mr. Palmer wonderfully well and busy, and with a good report of things in his district. Here we landed one of our elder teachers, lately married, and with him Mr. Codrington's magnificent wedding present—a harmonium, which is to do duty in the chapel. As everybody was there to meet us, we gathered together the people in the new chapel, inaugurated the new harmonium with a hymn or two, the owner playing, and then I said a few words to them of my English visit and the kindness I had received there, and the desire everywhere expressed to me to hear of the converts remaining steadfast in the faith. I first showed myself at Ara, and quite late in the evening at Pek, always one of the most cheering of our places, and not the least so now. A shout of greeting rang out in the still night air when they saw our signal, and they came hurrying down to the beach to welcome us. Here again I assembled the people and spoke for a few minutes of my English visit.

"*October 11th.*—In at Maraw Sound and found the *Conflict*. She with the *Danae* had been trying to exact punishment for the murder and robbery of a white trader stationed there by Captain Fergusson. They had done but little, as the tribe had scattered in the inaccessible bush. The *Danae* had landed a party and burnt one of the villages.

"This is the third murder that has happened lately in the district, and the people are beginning to think that a white man's life is of little value. This ought to be checked when the murder is undertaken for pure plunder. Traders and Missionaries take their lives in their hands and cannot expect men-of-war to be always looking after them. But it is in the interest of the natives themselves that fair trading should be encouraged; and many of the traders deal very fairly, and therefore the act of a few unprincipled chiefs ought to be checked as far as possible. At the same time, if the men-of-war removed one or two of the traders who are doing great harm, even-handed justice would be done. I need say but little of my stay in the Florida group, as Mr. Penny's journal will go fully over that ground. Going round the island and picking up a boy or two here and there, I finally found him at Bugotu, on the Island of Ysabel. Here we spent three days, and found things going on fairly well. The young men had kept the school well together, and everything was in good order. But the main pleasure of our stay here was a visit we paid to Tega, a fortress on the hills of Mahaga, which was visited of old by Bishop Patteson. The chief here is a first-rate man, who has appropriately been baptised Samson, and is a tower of strength in the district. More than once he has beaten off the head-hunters who have

assailed his fortress, and his name has consequently drawn many to him under his protection. He works heartily with Oka, the teacher there, and with his people has erected the best school-house in the district, in which a very fair school is maintained and simple teaching given. Oka was able to present six adults for baptism to Mr. Penny. Besides this there was a further class of catechumens under instruction. This is the more satisfactory as hitherto we have rather underrated Oka, and it is only since he has been on his own resources that his real power has come out. From Bugotu we went over to Savo to fetch one of our teachers, who will take charge of the Bugotu school, and got him, his wife and new-born baby off with considerable difficulty, as night was falling and there was a heavy sea. Next morning the aforesaid baby was baptised on board, and I have seldom seen a brighter look than that which spread over the young mother's face as she received her child back from my arms.

"*Friday, October 24th,* found us back again in Florida district, and we landed Gura at his own home to try and teach the people at Ravu. He is a near relation of Dikea the chief, and of much influence, so that I hope he will succeed. He is full of earnestness.

"A little further on we were met by an urgent message from Takua, Mr. Penny's chief and friend, to say that he was ill, so we landed to see him. He had retired from his usual abode to get away from his Tidalo (spirit), who, he thought, was angry with him, so I had rather a long tramp to find him, but was rewarded by the pleasure it gave the old man."

(*To be continued.*)

HONOLULU.

THE BISHOP'S WORK.—GENERAL PROGRESS.

A SATISFACTORY account of the position of the Church in this diocese comes from the Bishop, dated January 3rd. He thus concludes a report which contains much interesting matter :—

"I may point out that during the year I have confirmed forty-two persons, twenty-five males and seventeen females, and our communicants have risen from 190 to 227, of whom 108 are Hawaiian and half-castes.

"Two new stations are now being occupied. When the return of Mr. Davis to S. Kona, Hawaii, was determined on, and Mr. Sala, who was then in charge of that Mission, was set free to go elsewhere, a memorial was presented from the natives of Napoopoo, a village on Kearekekua Bay, the population of which is entirely native, asking that I would establish an English school amongst them. This opportunity of getting a footing for the Mission amongst an entirely native population has been seized. Mr. Sala opened school there in December.

"At Kaneohe also, on the Island of Oahu, eight miles from Honolulu, Mission premises are being erected, and before this reaches you an English school will have (D.V.) been opened under a young native teacher trained in my school in Honolulu.

"During the last six months my spare time has been spent in translating hymns, and from the College Printing Press the sheets of a Hawaiian Hymn-book have been struck off as far as Hymn 150. The book, I hope, will contain when completed 250 hymns at least."

"CONFEDERATION" IN SOUTH AFRICA.

THAT which our colonies in South Africa are so slow to adopt, even after the awful danger through which they have recently passed, the Church there has long been reaping the benefit of. The advantages of "Confederation" were recognised by her from the first, and since this strengthening of her stakes she has been enabled to lengthen her cords and to hold out the helping hand to her enlarged borders. Thus, we find a diocese giving up one of its most valued and honoured workers, one whom it can ill spare, in order that our most advanced outpost may not be left without a leader. At the call of three South African Bishops, and with the full consent and blessing of his own, Archdeacon Douglas McKenzie of Bloemfontein has resigned his Archdeaconry in that Diocese, and undertaken "the responsible work of reconstruction" in Zululand, at first as Vicar-General under the Metropolitan, but soon it is hoped to become its Bishop.

The Mission was established in 1860, on a site at Kwamagwaza, given by King Panda. Five years later another site, twenty-four miles from the former, and known as St. Paul's, was given by Prince Cetywayo. A third station was founded at Etaleni in 1871 on land also given by Cetywayo, and in 1874 St. Andrew's was established on the Tugela River. In the same year two native converts were admitted to the Diaconate. For a short time before the formation of Zululand into a separate See, these Missions were united under Bishop Macrorie, who was consecrated in 1869 Bishop of the Church in Natal and Zululand. The following year saw the foundation of the diocese of Zululand as a memorial to Bishop Mackenzie (the sum of 5,000*l.* having been raised for the endowment by friends of the Bishop), to whom the Zulu people had always been of peculiar interest. Bishop Wilkinson, who was then appointed, was consecrated under the Act 5 Vic. Ch. 6, in London, as Bishop of the united Church of England and Ireland in Zululand, and in the country of the tribes towards the River Zambesi in Africa up to 26° S. He resigned his charge in 1875, and after much delay the Rev. J. W. Alington undertook in 1878 the oversight of the diocese as Vicar-General. His death in October last deprived the Church of his faithful services, and it was again needful to find a head for the Mission.

May the appointment of Archdeacon McKenzie prove another

step towards the confederation of the vast races of the dark continent in one holy bond of truth and peace, of faith and charity, in the one fold of the Good Shepherd.

"So, when the world shall pass away,
May we awake with joy and say,
'Now in the bliss of endless day,
We all are one.'"

THE SOCIETY'S 179TH ANNIVERSARY.

THE proceedings connected with the celebration of the 179th Anniversary of the Society commenced with a Service in the nave of Westminster Abbey, on the evening of Tuesday, June 15th, when the Sermon was preached by the Rev. Canon Butler, Vicar of Wantage, and the musical portion of the Service was undertaken, as in former years, by members of the Lay Helpers' Association. Owing to the unfavourable weather, the congregation was smaller than is usual on such occasions, but a rich compensation awaited those who, in spite of a heavy rain and a cold wind, were present in the Abbey, for the Service was beautifully rendered, and the Sermon was an excellent exposition of St. Mark xvi. 15 and 16. This Sermon will be published by the Society, and it is hoped will be widely read.

The Annual Sermon at St. Paul's Cathedral, on Wednesday, June 16th, was connected with the Afternoon Service at four o'clock; this return to the old custom of the Society being made in the hope that it would enable a much greater number of its friends to be present. Had the weather been more propitious, there is good reason for believing that this hope would have been realised; as it was, the congregation was larger than that of last year.

An eloquent Sermon was preached by the Bishop of St. Alban's from St. Matthew xxiv. 14:—"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Annual Meeting was held in St. James' Hall on the afternoon of Thursday, June 17th, and was largely attended. The Archbishop of Canterbury presided, and the meeting was addressed by the Right Hon. the Lord Viscount Cranbrook, the Hon. C. L. Wood, the Right Rev. the Lord Bishop of Rangoon, the Right Rev. R. K. Kestell-Cornish, Missionary Bishop in Madagascar, the Ven. Douglas

McKenzie, Archdeacon of Harrismith, and Vicar-General of the Diocese of Zululand. The following Report was read by the Secretary:—

"For two successive years the Society has had to announce with regret that the pecuniary resources entrusted to its stewardship have fallen off. Last year the Treasurers reported that the gross income of the Society for 1878 had sunk to 145,000*l.* as against 148,000*l.* in 1877, and the total for 1879 must now be announced as having reached only to the sum of 131,674*l.* This decrease, however, is not so serious as it appears, inasmuch as legacies and special funds, and particularly the responses made from time to time to the Society's appeal for urgent but temporary needs, such as the South Indian famine, necessarily affect the gross total and make its dimensions so to depend on accidental circumstances as not to be a true estimate of the power of the missionary spirit among its friends. The most painful fact is that the General Fund, in which not only the Society's support of the Colonial and Missionary Churches depends, but without whose existence the many Special Funds—of 207 of which the Society's Treasurers are the Honorary Bankers—would scarcely find scope for the expenditure of their means, has fallen off during the years 1878 and 1879 to the amount of 1,200*l.* and 2,000*l.* respectively.

"Doubtless it is true that in a year of much commercial and agricultural depression as well as of political uncertainty and disturbance, even the Treasury of the Lord is not superior to the events which affect the affairs of ordinary life; but it must be remembered that all charitable organisations have not suffered during the past year; that the income of some departments of the Church's work has very largely increased, and it will be incumbent on the members of the Society to consider whether there may not be other and preventible causes for the decreasing sums which have been intrusted to its stewardship during the past two years, and if it be so to remedy the evil.

"The Standing Committee are at the present time in communication with the Episcopal and other Vice-Presidents, the Diocesan Representatives, of whom every diocese except London has now elected two, the Organising Secretaries, and other of the Society's friends on this subject, whose importance cannot be underrated when it is remembered that it is so closely connected with the Society's power for good. It may at least be claimed for the Society that if its income be all too limited, its expenditure is so economically managed as to be spread over a very wide area. 'It is a marvel to me,' wrote the Bishop of Lahore when recently sending a liberal subscription to the Society, 'how it is possible for your Society to accomplish one-fourth of what it does in so many dioceses.'

"During the past year the Society's General Fund has maintained wholly or partially 593 ordained Missionaries in fifty-three dioceses, and nearly 1,400 Catechists and Lay Teachers, mostly natives, and 259 students in theological colleges in foreign parts, the hope of the indigenous churches of the future.

"The great feature in our Indian Missions within recent times has been the celebration of the centenary of the introduction of Christianity into Tinnevelly, when on January 20th the Bishop of Madras, with his two Missionary suffragans and ninety native clergy, joined in a solemn celebration of the Holy Communion. 'Who can predict,' said Bishop Caldwell on that memorable day, 'what the state of things will be in Tinnevelly in 1980? But it is useless to attempt to predict what may be

witnessed in so distant a future. That future is in God's hands, but hitherto we have always found that the future takes its rise out of the past.'

"The Theological College at Madras, under its able Principal, on whom his Grace the Archbishop of Canterbury has recently conferred the degree of D.D., has submitted four native students to the preliminary theological examination at Cambridge, of whom one obtained a first class, and the other three appeared in the second class. Professor Westcott, in communicating the result of the examination, which, he says 'must be highly satisfactory to Mr. Kennet and to the Society,' adds that 'it is a proof of excellent teaching, and of careful study on the part of the candidates.'

"The accessions from heathenism in South India still continue, in decreasing volume it is true, but in numbers quite as great as the Missionary staff can adequately provide for. In the last six months of 1879 1,697 persons thus offered themselves for Christian instruction. In Northern India the Mission of Delhi has received two more representatives of the University of Cambridge, and with Mr. Winter, now returned to the scene of his life's work, the Society's Mission in the ancient capital is a type of what it would wish all its Missions to be. The Society welcomes the prospect of Oxford sending its representative Mission to Calcutta, and only regrets the decision which has been arrived at, by which the Society is excluded from the privilege of giving to the undertaking more than sympathy.

"In China the Society is thankful to state that a purely Missionary Bishopric is about to be established for the provinces of Shantung and Pe-che-li, towards the endowment of which an anonymous donor has contributed 10,000*l.*

"In Africa the sad story of war and its effect on Missions has yet to be told. At present the Church is commencing to rebuild what war has destroyed, and in Zululand the prospect of the work does not seem to be brighter because of the influence which is exercised by Great Britain in that land.

"The Australasian Church has lost the great and famous Bishop Tyrrell, whose unbroken Episcopal labours dated from 1847. He is succeeded by the Rev. J. B. Pearson, vicar of Newark, who was consecrated at St. Paul's on May 1st, 1880. From New Zealand the Society has now wholly withdrawn, and it is with much thankfulness that it points to the fact that its aid, first given in 1839 to a solitary colonial pastor, has now been with justice withdrawn from a province of six dioceses well able to provide for themselves, both in spiritual and in temporal things. The Gospel has literally been 'propagated' in these islands; the branches of the Mother Church have taken root and filled the land.

"From the older Dioceses of North America the Society is annually withdrawing its assistance, but faster than adequate reductions can safely be effected claims on its funds are made by the rapidly opening districts in Rupertsland and the Saskatchewan. The Diocese of Columbia has been divided during the past year, and Bishops Ridley and Sillitoe respectively hold the sees of Caledonia and New Westminster.

"The Continental Chaplaincies Committee have, with very insufficient funds, provided the comfort of Divine Service at many places on the Continent to which tourists resort, and have made provision for the ministration of the Church at Athens, Blankenberge, Caen, Darmstadt, Frankfort, Havre, Lisbon, Marseilles, Ostende, Patras, Spa, and Saxe Weimar.

"To this brief summary of the past should be added the statement

that every Mission to the heathen is crippled by the inadequate provision which the Society is compelled to make for its conduct; that the wants of the Church abroad, which have been brought under the notice of the Society, and are admitted by it as legitimate object of its support if means were available, point to an additional expenditure during this year of 19,000*l.*; that ten Bishoprics, unendowed and dependent, in eight instances, on annual grants fron the Society's Treasury, require 57,700*l.* to secure to each the very moderate endowment of 10,000*l.*; that beyond all material resources the Church abroad needs the personal services of devoted men of liberal education and cultivated intellect.

"For the attainment of these blessings, as well as for the grace of united counsels and brotherly concord at home, the Society calls upon the members and friends to strive and to pray."

In the course of an eloquent speech, Lord Cranbrook said:—"The Society for the Propagation of the Gospel is one which specially commends itself to Churchmen; and what a Society like this wants is a permanent, paid, and dependable income. In every parish throughout the country Associations should be formed, and I would appeal to the Archbishop and the Bishops present that they should address the clergy in their several dioceses in such a manner as would lead them to advance the interests of this and kindred societies."

The Hon. C. L. Wood dwelt upon the progress of Christianity in India and other eastern lands, and enforced the claims of the Society by urging that Missionary enterprise could alone save many of these regions from falling under the sway of Mohammedanism.

The Bishop of Rangoon gave a most encouraging description of the success which has attended Missionary efforts in his diocese, which occupies 100,000 square miles, and comprises four distinct nationalities, speaking five or six different languages.

Bishop Kestell-Cornish and the Ven. Douglas MacKenzie both delivered brief but highly interesting speeches, relating to their several spheres of labour.

On Tuesday, June 29th—St. Peter's Day—the Anniversary of the Society will be observed by celebrations of the Holy Communion, in about 125 churches in London and its immediate neighbourhood.

REPORTS RECEIVED.

Reports have been received from the Rev. B. C. Choudhury and F. H. T. Höppner of the Diocese of *Calcutta;* W. Howell of *Labuan;* R. J. Mullins of *Grahamstown;* T. W. Green of *St. John's;* W. H. B. Bevan of *Bloemfontein;* G. H. Smith of *Madagascar;* W. Anderson of *Goulburn;* S. Sandiford of *Melbourne;* H. H. Brown of *Auckland;* W. M. Godfrey of *Nova Scotia,* and G. Ditcham of *New Westminster.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 18, 1880, the Bishop of Carlisle in the Chair. There were also present Bishop Piers Claughton, the Bishop of Tasmania, F. Calvert, Esq., Q.C., the Master of the Charterhouse, F. H. Dickinson, Esq., Sir C. Hobhouse, Bart., C. Raikes, Esq., C.S.I., *Vice-Presidents;* Rev. B. Belcher, Rev. W. C. Bromehead, Sir W. Farquhar, Bart., Rev. W. Feetham, J. Floyer, Esq., M.P., T. Garfit, Esq., M.P., Col. Gillilan, Rev. H. T. Hill, Rev. J. F. Moor, Canon Randolph, Rev. Preb. Salmon, Rev. E. J. Selwyn, Gen. Tremenheere, Rev. R. T. West, W. Trotter, Esq., *Members of the Standing Committee;* and the Rev. J. A. Boodle, J. Boodle, Esq., Rev. V. G. Borradaile, E. M. Browell, Esq., Rev. S. Arnott, J. W. Bennett, Rev. W. Calvert, F. J. Candy, Esq., Rev. W. L. B. Cator, T. Copeman, Esq., Rev. J. A. Cree, T. Cree, Esq., R. N. Cust, Esq., Rev. T. Darling, P. A. De Jessop, R. J. Dundas, J. J. Elkington, C. C. Ferard, Esq., Rev. Dr. Gee, C. J. Goody, O. Gordon, F. B. Gribbell, C. Thompson, Col. Hardy, E. G. Houndle, Esq., Rev. H. M. Ingram, Rev. — Jamblin, B. Maitland, T. O. Marshall, Gen. Moberly, A. North, Esq., Rev. W. Panckridge, E. J. Randolph, J. Riddell, Esq., Rev. W. F. Satchell, W. E. Sharp, Esq., Rev. C. Slipperton, Thornhill Webber, A. Witherby, Esq., Rev. S. York, Members of the Society.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to May 31, 1880 :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	12,421	3,820	1,768	18,009	31,332
II.—APPROPRIATED . .	1,466	—	1,936	3,402	3,816
III.—SPECIAL	13,538	—	960	14,498	13,521
TOTALS . .	27,425	3,820	4,664	35,909	48,669

B.—*Comparative Amount of Receipts at the end of May in five consecutive years.*

	1876.	1877.	1878.	1879.	1880.
I.—GENERAL					
1. Subscriptions, &c. . . .	£9,990	£11,459	£11,351	£11,035	£12,421
2. Legacies	4,905	5,922	2,572	3,252	3,820
3. Dividends	1,889	1,986	2,007	2,072	1,768
	16,784	19,367	15,930	16,359	18,009
II.—APPROPRIATED	3,505	3,227	9,082	3,478	3,402
III.—SPECIAL	5,596	10,645	7,046	12,966	14,498
TOTALS	£25,885	£33,239	£32,058	£32,803	£35,909

3. On the recommendation of the Standing Committee, the Rev. R. T. Davidson was elected a member of that Body.

4. On the recommendation of the Standing Committee, authority was given to affix the Society's Seal (subject to the approval of the Society's Solicitors) to a Deed of Trust, or other Instrument by which the church at Edeyengoody shall be held in perpetuity for the use of members of the Church there.

5. On the recommendation of the Standing Committee, authority was given to affix the Society's Seal to a Deed transferring the Nova Scotia See Endowment Fund to the Bishop of Nova Scotia and the Diocesan Synod as new Trustees.

6. On the recommendation of the Standing Committee, a grant of 75*l.* was made to the Bishop of New Westminster for the passage and outfit of Mr. Blanchard, from the sum voted for Cassiar (New Caledonia) for the year 1880, which it was understood would not be required for that purpose this year.

7. On the recommendation of the Standing Committee, the capital sum and interest (200*l.* 3½ per cent. Metropolitan Stock), and also a cash balance of 5*l.* at present in the hands of the Society for the endowment of the Bishopric of Jamaica, was transferred to the Trustees of the Jamaica Bishopric Endowment Fund for investment in Jamaica.

8. The Rev. H. J. Foss addressed the meeting on the work of the Society's Mission, with which he is connected, in Japan.

9. The Bishop of Tasmania made a statement on the condition of his diocese.

13. All the members proposed for Incorporation in April were elected into the Society.

14. The following gentlemen were proposed for election in October :—

R. S. Bartleet, Esq., Redditch ; Rev. W. Sinclair, St. Stephen's, Westminster ; Rev. R. Digby Ram, Teddington, Middlesex ; Rev. J. C. Wright, Walkern, Buntingford ; Rev. Jas. Phillips, Weston Favel, Northampton ; Rev. Henry Farley, Mapledurham, Reading ; Rev. W. H. L. Cogswell, St. Oswald's, Chester ; E. W. Stock, Esq., 1, New Square, Lincoln's Inn ; Rev. Horace L. Wood, Coalbrookdale, Wellington, Salop ; Rev. A. W. Gurney, Little Hereford, Tenbury ; Rev. J. B. Joyce, Coreley, Tenbury ; Rev. G. O. Pardoe, Hyssington. Churchstoke, Salop ; Rev. W. Brewster, Middleton, Chirbury, Salop ; Rev. John Cawood, Mamble, Bewdley, Salop ; Rev. C. S. Hagreen, Staunton Long, Much Wenlock ; Rev. Thomas Cross, Highley, Bridgnorth ; Rev. H. J. Ward, Morville, Bridgnorth ; Rev. J. J. Peglar, Stow, Brampton Brian ; Rev. Henry North, Wentnor, Bishop's Castle ; Rev. J. G. Swainson, Waistanton, Craven Arms ; Rev. M. H. Ricketts, Knighton, Radnorshire ; Rev. W. H. Wayne, Willey, Broseley, Salop ; Rev. S. Boot, Monk Hopton, Bridgnorth ; Rev. E. Lloyd Edwards, Jackfield, Broseley, Salop ; Rev. W. L. Jones, Billingsley, Bridgnorth ; Rev. J. A. Rawlins, St. Laurence, Reading ; George H. Jackson, Esq., Cumberland House, Beckenham ; Frederic Charlesworth, Esq., Widmore, Bromley.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

AUGUST 2, 1880.

THE CAMBRIDGE MISSION AT DELHI.

THE Bishop of Lahore, after paying a visit to the brethren in Delhi, has written a bright and hopeful account of the work which they are doing, and which was largely promoted by his lordship's sympathy and experience. The Bishop proposes in his letter of May 31st that the Missionaries should engage in another department of subsidiary Mission work, viz., the training of the more educated young natives for the degree of B.A. As his lordship's letter refers to a previous communication, in which he set forth the desirableness of such work, it is necessary that that letter, dated December 4th, 1878, should also be given, and we think our readers will be glad to have before them the encouraging thoughts which Bishop French has placed on record. Mr. Winter's letter, no less full of cause for gratitude, follows in its place.

"MIRZUFFURNAGAR, 31*st May*, 1880.

"MY DEAR MR. TUCKER,

"The Cambridge Mission Staff, now assembled at Delhi, under the Society's auspices, is exceptionally joined together as it seems to me in the same mind and in the same judgment in the approval of the things that are excellent.

"The vacancy in poor dear Murray's quarters, in the early part of

the year, allowed of my taking up my abode with them in their temporary house outside the city, healthily situated on a slight eminence, but by present arrangements not easily admitting of such thorough ventilation as this hot season imperatively calls for. To this, I fear, must be partly attributed the feverish attack from which Bickersteth was suffering, somewhat severely, the two or three last days of my sojourn with them. I ought to say, however, that the weather was singularly trying: and that our dear brother is charged by his comrades with a little rashly exposing himself beyond the hour when the sun's rays may be endured with safety. The brethren are looking out anxiously for a house and compound within the city walls, where greater freedom of access may be enjoyed by those who desire intercourse with them and instruction from them, and perhaps the private devotions on which they rightly set so much stress and value may be occasionally varied by some degree of publicity. They have been disappointed thus far in the results of this anxious search. Considering the severity and destructiveness of the fevers for which the city of Delhi, as well as some others in the Punjab, have been notorious the last two or three years, it may be advisable that their present house outside the city should be retained, and another secured within the city which they could occupy in relays, especially the stronger and more robust members of the Mission, the whole body uniting itself periodically for joint devotion and intercession.

"The principal Mission works already taken in hand seemed to be as follows:—

"(1) Severely systematic study of the languages: with considerable success attained.

"(2) Some hours devoted by the whole staff on alternate days to the Central High School, held in the heart of the city.

"The behaviour of the students was exemplary, and the attention most intelligent; in the morning I delivered a Hindostani address to the elder boys, of whom about one hundred were assembled for this purpose.

"(3) You are aware also that the different congregations of chamàrs scattered through the various mahallas or municipal sections of the city are distributed among the members of the staff; and services held on Sunday and weekday evenings, in suitable rooms, until (as may be hoped) the growing numbers will require sacred buildings to be erected and set apart for the worship of God.

Mr. Winter is not by any means satisfied with the devout spirit of the new converts, and their ready zeal in assembling themselves together for worship; both in the case of the city congregations and the outlying flocks. I had the opportunity of addressing one of the former and two of the latter (those at Riwari and Mairolee), celebrating the Lord's Supper for about twenty communicants in each.

"(4) Mr. Carlyon devotes himself in a most fatherly and quietly impressive manner to the little Christian boarding-school for boys, held in the compound, whose number must be close upon twenty, and which will probably have a large and steady growth.

"(5) Most of the Mission staff are already able to take part in the public preaching in the famous 'Chandri Choak,' which is the main artery through which the whole tide of social and public life, commerce, travel, and enterprise of all kinds pours itself along as it might have done in Ephesus or Corinth of old, with perhaps less of noise and obstruction, and more of brilliance of colour and variety of costume—with streams of water not the sweetest, and leafy avenues, if not the most verdant, yet spreading a welcome and helpful shade over the Mission preacher.

"(6) Add to this theological classes, yet in the germ, and which may become in process of time prominent characteristics of the work of the Cambridge Mission; though I should prefer to see them taking a distinct line from that appropriated to itself by the Lahore Divinity School, and proposed for an affiliated institution at Benares.

"(7) Courses of lectures for the educated youth of this part of the province are occupying Mr. Murray's attention largely at Simla, where I hope to help him shortly by fulfilling a part of the programme he has assigned to me.

"Thus much accomplished is something; but I confess to be a little in danger of being dissatisfied until, by such a rare body of men sent forth under such eminent auspices, with so much prayer and expectation, something is taken in hand beyond the ordinary routine of our recognised Mission methods; on this head I do not feel I ought to add much to what I have said before, except that possibly the time for action in the direction I indicated is rapidly passing away, and the opportunity may have slipped by without recall.

"About two years ago, or rather less, the higher and richer classes in Delhi were indignantly reproaching Government for degrading their high class school—which had acquired some well-earned fame,

in which a staff of professors trained the *élite* of their youth for the higher University degrees—to something more like a middle-class school; making it compulsory for the more advanced students to complete their course elsewhere, at great cost, and with no such accommodation provided as our English universities supply. It was bitterly resented that in Delhi, which had been a kind of Athens, a capital in the realm of the highest literature of the land, the Government college should cease to be the source whence that higher knowledge, literary and scientific, should flow. In their distress, I am assured that they made overtures to the Mission to stand in the breach, and cause them to 'inherit the desolate heritages,' so far at least as to institute classes in which their ablest and most pains-taking youth could be trained up to the point of the B.A. degree, in the proposed Lahore University, which is about to have its charter conferred upon it, to stand on a level with the Calcutta University; partly, I presume, as a reward for the loyalty of the Sikh chiefs and army to the British Empire, and the valuable services they had rendered us in the mutiny, and Cabul, and elsewhere.

"The probability, and almost certainty, is that from time to time the men of mark from the Mission schools in the Punjab and Sinde, as well as from the nearer cities of the north-west, would avail themselves gladly of the sound mental and moral training which the Cambridge Mission would offer. But, further, I believe that with the present deep-seated and instinctive objections which Hindoo and Mohammedan parents feel towards a secular education, some of the best of the Government college students would seek the higher instruction for the B.A. degree at their hands. In consequence of the delay which has already taken place in the settlement and announcement of plans, the leading razeeses (*i.e.* dignitaries), and merchants of the city have, perhaps at the instigation of Government, collected among themselves some 5,000*l.* for the foundation of a Training College for higher University degrees. Some of the civilians also favour the idea, and it is said that the native chiefs of Rajputana are to be appealed to for large sums. It is possible that a bold and prompt resolute movement on the part of the Cambridge Mission might nip this in the bud, as nothing betokens as yet any widespread or popular enthusiasm in favour of the new plan; but it might at any moment ripen into this, and then the complete secularising of the higher education would be inevitable; and I fear I have no great faith in the casual or irregular visits of one and another of

the Government students at the Mission House out of school hours. The influence gained over a city or district by a class of well qualified and sympathetic instructors is incalculable in India. The parents even more than the children, if possible, are linked by deepest bonds of respect, if not of affection, to those who in the true sense of the word educate their children. The gŭrŭ, or teacher, among themselves is ranked among the 'deos,' and is an object of worship. Now, though you do not wish this for your educational staff, yet you would be sorry to lose that reverential hold on the regard and affections of the people which would set the gates of many hearts *ajar*, at least, for the future entrance of the Gospel of salvation, and the word of truth. It will be a great and well-founded disappointment if what has been done by so many men of inferior calibre for so many years, should be adhered to as the main features of the programme of a body of men of such rare qualifications, and representing the Missionary enthusiasm of such a University as Cambridge, at a time when that enthusiasm is almost at its height.

"It is most of all flocks that are wanted at present and not pastors: even if they were, Lahore and Benares are well able to supply them. Special classes for Christian youth as one of the departments of the High Training School for which I plead, would, if additional help were needed in that direction, more than supply it. Allnutt and Lefroy seem full of zeal and alacrity to take in hand such a work. Dear Bickersteth thinks the powers vested in them are inadequate for their committing themselves to such an enterprise.

"Your faithful Brother in Christ,

"T. V. LAHORE."

The following is the Bishop's letter of 4th December, 1878, referred to on page 233 :—

"For between three or four weeks of October, I endeavoured to testify my interest and sympathy (which I may truly say is that of a father towards a child) with the Delhi Mission: by visiting both the *city* church, with its schools, and preaching-centres, scattered through the city, and the newly ingathered congregations at Riwarce, Rohtuk, Husar, &c. Though suffering from rather a sharp attack of fever for about a week, I was yet enabled to address the little

Christian assemblages, and minister some words of counsel and encouragement suited to their feeble condition, and present stage of infancy.

"I most heartily rejoice with Mr. Winter in the measure of success our God has given him; especially on the flourishing classes of readers and catechists; in which I have always thought his work and method to be a model for other Missions; his teachers being raised in successive gradations of teaching as they grow in the knowledge and ripeness of experience.

"I was especially pleased with the Riwari congregation, where, in an humble mud building, which did duty as a church, some 100 were assembled, children in the centre, these fringed about with women and their babies, and a larger circle of men round the walls, through which I could barely make my way to the little space I was to occupy during my address. The ladies of the Zenana Mission there led the native hymns, which were sung with spirit. At night, at sunset, they most of them assembled a second time in the open air, and the poor women were somewhat amused (I hope instructed also) by the account I gave them of the way in which the sons of the Prophets brought each of them a beam from the Jordan to enlarge their home and house of prayer. Poor things, it was a genuine smile, when I proceeded to challenge them to call me when they were ready to begin, and that I might possibly bring, or help to carry a beam too, as the sons of the Prophets begged Elisha to go with them! All my fever prevented me from doing was visiting the Zenana work at Alwar, a place I visited and preached in more than once in my youthful days. I cannot but hope that an itinerating Mission in Rajputana, in connection with the S.P.G., may yet be undertaken, as the Church of England, though once represented there by our itinerations from Agra, has now no centre of action there at all, and not even any preaching Missionary, though Ajmir and Jaipur have fairly useful Presbyterian medical missions, as you know, the former more so (I believe) than the latter. My heart yearns over Rajputana; and inasmuch as there has been no marked blessing yet attendant on recent efforts outside of our Church, I cannot but devoutly pray that that very important race and country may be one of the blessed and prospered scenes of your new young Missionaries' labours for Christ.

"I was sorry that the audience at a lecture I gave in your large Delhi schoolroom, one evening, to the Hindostanee-speaking

Baboos, was not quite so large as might have been hoped, in consequence of another lecture going on at the same time, by Darjanand Sarasvati, a Hindoo reformer, who is a popular speaker and sect leader, and travels about Missionary fashion, in the Punjab and bordering Hindoo states, to win converts to his system of deism, for which he claims the Vedas, as understood in his sense, which is typical or allegorical. He tries to attach to the most ancient Hindoo books and teachings of sages, a curious and ingeniously devised imitation, or adaptation, of modern civilisation and Christian morality. I am reading his pamphlets, which are put forward both in Sanscrit and Hinduwi, with considerable interest.

"I fear I am making rather a venturous experiment; but no kind of work in India goes on without such; and if it is one of faith instead of mere presumptuous audacity and restless impulse, it usually succeeds, if not always. I should like to say much, but the time perhaps is hardly yet come, about the great and urgent importance, as it seems to me, of there being a college as complete as possible in its proportions—religious, scientific, philosophic, at Delhi, and in connection with your Mission there, which should (by God's help) rally round it the more highly educated Mohammedans and Hindus, trained at the primary and middle Government schools, as well as at our Mission schools, training them indeed for M.A. degrees, both at Lahore and Calcutta, but with the loftier and purer aims which Christian teaching communicates to other studies, when that teaching is seen not to be a mere by-end and *πάρεργον* of an institution, but its quickening, informing, and binding principle. Such schools as these, we know well, were established with happy results, by Theodore and Hadrian, in Canterbury, and in imitation of them, by Alcuin, at York; not to speak of earlier Alexandrian times; nor yet of the Jesuit colleges now established at Calcutta and Bombay, perhaps at Indore also; and not unlikely to be tried in the Punjab and north-west, unless we anticipate them by a prompt and resolute effort. This is the very crisis at which it is required. Delhi is the very place; the Cambridge movement is in several respects, to say the least, the very instrument, which seems to me required. I have been trying to light the fuel already at Delhi with this spark: but I am not sure it has caught fire. Perhaps though younger, they may be more cautious and less precipitate; but I could say more on the subject if you encourage me to do so. It would require from your Cambridge leaders, Drs. Westcott, Lightfoot,

Cowell, &c., to furnish a body of Christian laymen, skilled in science, as well as clergy: ready to scale and intermeddle with all wisdom, in order to sublimise and Christianise it, in honest, loving rivalry with our friend Darjanand, above named.

"If ever a St. Saviour's Jesuit college should break in upon you at Lahore, you will remember that I did not omit a word of invitation and warning. I am sure you will forgive my freedom of speech, and somewhat too juvenile ardour in such matters. Curiously enough an Amritsar Sirdar (native aristocrat) came up to me three weeks ago at a little durbar of native nobility and gentry, and said, "I hear that many Missionaries are coming out to Delhi; and at this time the Government of India have just stopped their high-class college at Delhi: why do not the Delhi Missionaries undertake it?" This was a remarkable coincidence, I think. Of course he knew that Christians would form the corner-stone and top-stone of the institute, if it ever took shape and form.

"My letter has grown in my hands; but it has somewhat relieved my mind of a burden to say so much. Other suggestions for your Delhi Mission I will reserve, in hopes of this being better ruminated upon, and being worthier of putting to paper. Meantime, may we be enabled ever to see the plummet in the hand of the Church's great Zerubbabel with *those seven*, whose virtues we so deeply need for our beginning!"

LETTER FROM REV. R. R. WINTER.

"DELHI, *June 9th*, 1880.

"I AM now able to announce to you the ordination of Munshi Asad Ali. He was ordained and licensed as Assistant Pastor, S.P.G., of St. Stephen's Church. Blackett was ordained priest at the same time; the service was in the Mission Church, and the whole in Urdù except the Bishop's words at the laying on of hands for the priest. The sermon was preached by Mr. Shirreff, an Oxford man, Principal of St. John's Theological College, of the C.M.S. at Lahore, where Munshi Asad Ali has been trained. The service, though it was very long, and the day one of the hottest, gave great pleasure to our people, and it will greatly serve to make them realise that he has

been set apart for God's work among them. I hope to send you a copy of the whole of the Bishop's visitation record next mail, but I will now quote what he says about Munshi Asad Ali's examination. "On the 21st and 22nd the ordination papers were set and examined, with a *vivâ voce* examination in Hebrew Psalms, and Greek Testament . . . . The native candidate, Asad Ali, had made praiseworthy exertion, and the results of the examination were creditable to him in every way." The Bishop, in spite of the heat of the weather, gave us a fortnight's visit, spent partly in two of the branch Missions. He came in the morning of Whitsun-eve ; in the evening we had a fairly good festival service—singing an Urdù translation of "Onward Christian Soldiers," as the choir and clergy entered the church, with special reference to the candidates for baptism. I baptised thirteen, most of whom are adults, and gave them a short address as the Bishop had too much heavy work before him to do so.

"There have been seventy-one baptisms, including the above, since October 1st, mostly from among the heathen. These were from widely scattered places, some baptised at Bàolee, a village thirty miles to the north, others at Rohtuck, a large town forty-five miles off in our western district, and some from a country town eleven miles to the south. All these three places are worked in by my colleagues from Cambridge.

"I am going to tell you briefly about our Mission organisation, both in the distribution of the work and in the government of the whole. . . . And now for the position of our little attacking force. The whole of the Mission both in its original S.P.G. and later Cambridge sides is entirely welded into one body. This meets as the Mission council, of which all are members, including, of course, Lála Táráchand (but not native pastors,) with me as chairman. The whole of the work among the men—*i.e.*, excluding the Zananah and medical work —is legislated for by this council ; everything, whether the management of existing plans, or the development of new ones, is brought before it. A certain amount of authority inevitably centres in whoever is the recognised general head, for the reins must be held by some one, and in the presence of such a large body of native workers a strong executive is sometimes needed. I am convinced, however, that the exercise of rational influence, and working through the zeal and talent of others, is far better than authority and acting autocratically in a sense of one's *ex officio* position. For in these days

when men look to what a man *is*, and not to what he is called, the time for *ex officio*-ism is gone. Alongside of this principle of constitutional government by the whole Council, there was undoubtedly another side of human nature to be utilised, *i.e.*, the desire of each man, or set of men, to have such work as they can feel to be their own; to effect this, *e.g.*, one man, helped by others, takes full charge of St. Stephen's High School, and its branches; another will have the duty of training native teachers; another has the boarding-school; others have certain parishes and Mission districts. In the ordinary routine management of his own department, each man acts on his own authority, but in matters of principle, and involving important changes, he will act on the united advice of the Council. This may often invoke a great deal of self-repression, and it prevents any one of us running off at a tangent, and acting separately on his own lines; yet I do think we all feel that each of us has all the independence of action a man can wish for, while at the same time the unity both of principle and of work is maintained.

"You must not for a moment think that our being thus welded together is the work of one of us more than of another. I feel that all eight of us have acted together in one mind, and I do most earnestly believe we have the continual guidance of that Holy Spirit, Whom we invoke before all our discussions.

"Under God's help, my aim is always to help each wheel, in this by no means uncomplicated machinery, to run easily on its own pivot, to be equally happy when it touches the cogs of another wheel; in this way all will go on much the same, whether I am here or no, after a while—and one becomes, what one ought to, a person of very little consequence. At the same time, a rein-holder will always, as a matter of human wisdom, be needed, though the horses may never feel the bit. A certain amount of special influence is allowed by my Cambridge colleagues to their senior—not of course in the council, but in their internal arrangements—in such part of the common work for which they are specially responsible. I have no reason to believe that this in any way injures that principle of unity, for which I have always earnestly contended; and I don't believe there is another body of eight colleagues, who pull so heartily together, and so wholly without jealousy.

"Will you all pray for us?"

RANGOON.

THE CHURCH AT MANDALAY.

THE following letter, written at the beginning of the year from Prome by Dr. Marks, will be read with interest by those of our readers who are remembering in their prayers the Christian community in Mandalay, and the work so lately flourishing there:—

"After the return to Rangoon of the Rev. J. A. Colbeck, I felt very anxious with regard to the Church of the Lord Jesus Christ at Mandalay. You will remember that the church was built for me, and under my superintendence, by the late King, the 'Mindom Min,' and that it contains among other gifts the beautiful font, the present of Her Majesty Queen Victoria, and that this was left in the church. Upon the accession of the present King, Theebau, who was for a long time one of my pupils, I was very anxious to go to Mandalay, believing that my personal influence with him would restrain him from those sins and vices in which he has since so miserably indulged. But the Resident, Mr. Shaw, represented to the Chief Commissioner, Mr. Aitchison, that my visit to Mandalay might interfere with his (Mr. Shaw's) influence, and therefore Mr. Aitchison requested me as a personal favour not to go, and I at once consented to be guided by his wishes. But after the withdrawal of Mr. St. Barbe and Mr. Colbeck, this objection no longer held, and Mr. Aitchison entirely withdrew it. I therefore resolved to go to Mandalay for a few days—to show that the Church of England had not abandoned the church and Mission premises, and that our occupancy does not necessarily follow that of the Political Residency. If I saw any danger of desecration I resolved to bring away the altar and font, and if there appeared to be none, to leave a catechist in charge till better times. I felt it right that my visit should be public and open, and therefore a month ago I wrote to the King and Prime Minister a short note, simply saying that as there was no clergyman at present in the church built by the late king, I would go up to Mandalay for a few days at the end of the month. I received no reply, and doubting whether the letter had reached, I telegraphed on the 27th ult. to the Kinwoon (or Thanatwoon) Mingyee, the Prime Minister, 'Leaving Friday.' On the 29th he replied by wire 'Postpone departure.' On that day I received private information from some of my boys that a Mandalay spy, named Momg Goon, had sent word to the Court that I was going as a spy of the British Government. I therefore telegraphed again, 'My visit simply clerical, utterly unpolitical,' and then in reply to the Mingyee's message, 'Cannot postpone. Must return for college opening fifteenth—reply Prome.' Yesterday, on my arrival here at 5.30 P.M., I found the following telegram from the Prime Minister, 'Cannot at present give you permission to have interview with King, whether on political or clerical business.' As I had not sought such an interview, and, in fact, after all the late massacres did not desire it, I replied, 'Unless you positively forbid I proceed on Friday hence to Mandalay.' On my return from church (as Chaplain of the Irrawaddy stations, I am minister of this place), I received the following telegram which had been despatched from Mandalay at 10.45 that day—eight hours before my telegram was sent from here. 'Notwithstanding my

having repeatedly informed you by telegraph, cannot give permission to your coming to Mandalay at present; should you persist in coming, orders have been issued to prevent your crossing boundary.'

"I will ask you to notice that no 'repeated' information was given me, and that the first intimation that I should not be allowed to go to Burmese territory was conveyed in the threat contained in the last telegram.

"The Mingyee was the leader of the last Burmese embassy to England, and was a great friend of mine. But he was the instigator of all the massacres, and the inciter of the King to all his vices.

"The Viceroy has refused to receive the embassy which has for a long time been at Thayetmyo, until the Burmese Government apologises and promises amenities to our Resident in future. Moreover, just now the Burmese steamer is ordered to leave British territory as the ambassadors' people are found to be intriguing.

"My mission was entirely personal. I took privilege leave, and did not ask the Society or Government to pay my expenses. But I do not for a moment think of going on. It would be useless even if successful."

A JOURNEY IN THE INDIAN RAINS.

BY THE REV. H. F. BLACKETT, OF THE CAMBRIDGE MISSION TO DELHI IN CONNECTION WITH S.P.G.

ABOUT ten years ago a catechist, now in the employment of the Delhi Mission, but at that time working under the C.M.S. at Meerut, visited a village called Baolee, about thirty-five miles from both Delhi and Meerut. There he preached to the chamárs, and sang them some native hymns. After the lapse of eight years he went there again, and found that they had remembered the hymns. He then taught some of them the Commandments, the Creed, and the Lord's Prayer. On visiting them again this year he found that they had built a small room in which they met regularly for service, repeating the little that they knew, and a considerable number wished to be baptised. Accordingly two of them came to Delhi, and after a few days' more instruction were duly baptised, and returned home expressing themselves pleased at what they had heard and seen, and without asking for any help towards their expenses. It seemed desirable to visit the place; but Baolee is thirty-five miles from Delhi, and the time of the year (July) made travelling difficult, but the village fortunately lay near the Eastern Jumna Canal, along the banks of which is a carriage road, with a bungalow every twelve miles for the use of the canal engineer. Leave to use the bungalows was obtained, and a messenger was despatched to inform the people of our coming. We had to take with us provisions and necessaries of all

sorts, for we could not calculate on finding anything anywhere. All these were stowed away in the tumtum, a low cart with a thick cover, and early one morning Bickersteth and I started, with the catechist Baghwan Dás on a pony. Passing the crowds of Hindus bathing in the sacred waters of the Jumna, we arrived at the bridge; this is a fine structure half a mile long, with the railway above and the road-way below, but it is very narrow, and the traffic can only go one way at a time, and unfortunately when we arrived it was coming towards us. They signalled to the other end to stop the tide, but it takes a long time for donkeys and buffaloes to achieve half a mile. At last, however, we reached the other side, and found ourselves in the most sacred ground in India between the Jumna and the Ganges.

Our way lay along the bank of a canal, but the late rains had made the road very bad, and there was the canal on one side and a ditch on the other. The flies, too, were so troublesome, that the horse once nearly took us all over into the canal, and then a trace broke, which we mended with a hammock lashing. As we passed a small rest-house we were informed that a little further on the road was impassable, but we determined to look the difficulty in the face, which we did, and there was a chasm fifteen feet wide and eight feet deep. We managed to get round through jungle, ditches, and fields, and so arrived at our first bungalow, twelve miles from Delhi. It had three rooms, and the furniture consisted of a table, two chairs, three ants' nests, two lizards and divers spiders; and for the intellectual improvement of the wayfarer there were four vols. of Tinsley with half the cover and the first twenty pages usually missing. Baghwan Dás was much impressed by our producing not only cooking utensils, but a fire also from our bags, in the shape of a "Rob Roy mimic kitchener." After breakfast we placed the meat on a shelf, and rested. By dinner-time the ants had found it out, as they found out everything edible, and when I went for it again it was a black moving mass. However, after the trespassers had been shaken off, it was none the worse. After dinner we called the groom to wash up the plates, but he begged to be excused; he would loste caste by doing so, as we had been eating meat, and he was greatly relieved when we called in a boy. Then ensued a friendly dispute with the man in charge of the house, a Brahman, about the milk, for which he would take no payment. We continued our journey, and very pretty it was. The canal here was bordered on both sides with trees fresh with the rains, and the banks were covered with grass.

Occasionally we started a troop of monkeys, the little ones clinging to their mothers' backs; peacocks screamed at us, blue jays, brilliantly-coloured kingfishers, and many other birds abounded; we also saw some big cranes. We reached the rest-bungalow at twilight, and sustained continuous and energetic attacks of mosquitos, which abound near water. Early next morning we started again and reached Barot, the post-town of the village of Baolee, at ten, and to our surprise saw an English bungalow by the canal, almost opposite ours. We remained indoors till the evening. We then went out with Baghwan Dás into the town, about half a mile off. It is quite a native town, and yet has its Government dispensary and school, and the streets, most of which were at least eighty-eight feet wide, were very clean. We proceeded to the chief bazaar, and stood there by a tree in front of a number of people selling various articles, and Baghwan Dás began to read a passage from Scripture. A crowd quickly gathered; it was an unusual sight to see two Englishmen together in that remote place, no one ever visiting the town, except the canal engineer, the Deputy-Commissioner, and School-Inspector, once a year; and in all probability the Gospel had never been preached there by English Missionaries before. The people were very attentive, and one or two asked questions. They were nearly all Hindus, and their speech contained so much Hindee that I could not understand them. During the preaching an elephant came by—the second I have seen in India in eleven months—and as the bell round his neck made a noise and interrupted the preaching, they turned down a side street and came round again up a lane, contriving to scatter the outskirts of the congregation—one of the riders, however, nearly parting company with his turban as they passed under the tree. The people almost invariably listen very attentively, and if any one makes a disturbance they stop him at once; but as soon as any one addresses the preacher and opens a discussion, they all close in and listen with redoubled attention. The preaching being over, we went out by another way through the low caste quarter of the town, and as we went some chamárs came up, and asked us whether the preaching was for them also. "By all means," we said; "it is for all men." They asked us to stop and talk to them, and we accordingly sat down on a charpoy, a useful and simple piece of furniture, serving as bed, chair, table, work-bench, and so forth; and all our congregation—some 150 in number—chamárs and sweepers sat around us, and Bickersteth told them the same old story of the Saviour. They

were very much pleased, though they doubtless took in little enough of its real meaning, and asked to have regular teachers; this, of course, we could not promise them.

The next morning we drove over to our real destination, the village of Baolee, about three miles off. Unfortunately, our messenger had not arrived—we had, in fact, caught him up on the journey—and many of the people whom we had come to see were away at work in the fields in another village. We were warmly welcomed by those whom Bickersteth had baptised at Delhi, and we were conducted to the little prayer-room built of mud and thatch, in front of which we sat down. We held a short service, and heard some other candidates repeat the Commandments and Lord's Prayer, and then left. On our return home we called at the bungalow opposite, and found it inhabited by an English gentleman, a landowner who lived there with his wife and children. It was a pleasant surprise to find an English family, with blue-eyed and golden-haired little girls, in such a remote place. In the evening we again went to the town of Barot, and stood in the same bazaar as the day before, but in a different place; behind us was a well, from which women were drawing water; at one side were carriers with jars of holy Ganges water, brought from the great fair of Hurdwar to be sold to pious Hindus for giving to Brahmins, and thereby acquiring merit. With these surroundings Baghwan Dás read the passage about our Lord's conversation with the woman at the well of Samaria, and the Water of Life. We had a larger congregation than before.

The next day we drove over to Baolee early in the morning, and found our friends collected in large numbers; we must have had a congregation of some 200 persons, chamárs and sweepers, though many of the real inquirers were still away. Baghwan Dás, who is a musician, procured an instrument characterised, like most things in this country, by great simplicity; it consisted of a piece of bamboo, with half a gourd stuck on at one end, this latter being covered with skin; two brass wires were stretched from this to the other end of the bamboo, where they were fastened to pegs, the instrument being something like a guitar. He picked up a broken piece of tile, and stuck it under the strings on the skin for a bridge, and tuned the instrument; but finding it out of order he laid it aside, and sang a Hindi hymn unaccompanied, to the great delight of the people, who are all fond of music, though their ideas of it do not exactly coincide with ours. We then had a short service, consisting of the Confession, Lord's

Prayer, Creed, and one or two collects: then another hymn by Baghwan Dás, and an address. Service over they brought us some milk in large brass bowls, one of which had just been cleaned on its way by a man with the corner of his garment—I use the singular advisedly, and the other by a woman with her thumb. However, they were both really clean, and the milk was excellent, though we only just managed to prevent them spoiling it by putting a lot of sugar into it. There was not much left when we had done, and our hosts were highly pleased at our appreciation of their simple hospitality. We then adjourned to see one of the lately baptised, who was ill. The whole *posse comitatus* accompanied us, and endeavoured to squeeze into the little hut and narrow passage leading to it, and one man inserted himself through the window. Bickersteth took out some quinine, and proceeded to explain to the invalid who had fever, how it was to be used in his absence; but when the man innocently asked whether he was to cook the quinine, it seemed advisable to administer a dose on the spot, *exempli gratia.* This was accordingly done, to the immense admiration of the invalid's friends and relations, who were greatly struck by the "Padri Sahib's" cleverness, and amused at the man's faces as he drank the bitter potion; but he felt himself to be a hero, and was pleased. So struck were the people at the triumph of the healing art that a man came up and asked what he should do for a rheumatic leg. Bickersteth promptly advised him to rub it with the plain hand. Then a man brought a very dirty child, saying that it was ill, which, indeed, was not to be wondered at, and wished for advice on the matter; Bickersteth gravely recommended him to get some hot water, put the child in, and give it a thorough good washing. I am afraid the man was rather disappointed, like Naaman, at the simplicity of the remedy; but if novelty is an element of success in a prescription, this contained it in an eminent degree. Baghwan Dás also began to distribute some "universal pills," which he administered indiscriminately two at a time for any illness, from a headache to a broken leg—these make him independent of doctors, and render a medical diagnosis a mere superfluity. To one man, however, who alleged himself to be a martyr to "internal heat," he refused assistance. Finally we took leave of our people. They were very much pleased at our visit, and we were pleased at their apparent earnestness, for they had put themselves to considerable inconvenience, and had asked for nothing. Some of them accompanied us to our carriage, along a

path which led through places rivalling Cologne in their odours. Reaching the canal bungalow we breakfasted with the W——'s, and I was amused with the little girls' description of pictures—a North American Indian and a ragged Irishman were turned into Faqeers.

In the evening, as soon as it was cool enough to travel, we started on our return journey, and accomplished the first stage. In the morning we were off before six, and drove double stages, to the astonishment of the pony "Bessie," who whinnied for the other horse at the end of six miles exactly; and so, after accomplishing twenty-four miles, we reached Delhi at eleven. We regretted that we had not been able to do more real Missionary work, but it is unsafe to be out except in the morning and evening, and we had to rest satisfied with visiting our friends to encourage them, and to show our interest in them; and we hoped that we had at least introduced ourselves, and left some seed to spring up into good fruit by the blessing of Him Who alone can give the increase.

MADRAS.

A PROPOSED EPISCOPAL TOUR.—RECENT ACCESSIONS.

A SERIES of very successful meetings, devotional and practical, was held at Palamcottah, at the end of January, when the following sketch of an intended tour was communicated to the Church Council by Bishop Caldwell.

"I hope to set out immediately on a long tour amongst the Missions. There are some points of great importance which I wish this year to inquire into, and I shall need much wisdom and grace to enable me to conduct the inquiries aright, and arrive at just conclusions. I wish to see what work is being done by each of the teachers paid out of the Special Fund, and what proportion of the fund, if any, may be given up next year, especially in the older district. I wish to see how the new people that joined us in such numbers have been instructed in the rudiments of Christianity, and how much they know; how many of them have been prepared for baptism, confirmation, and the Holy Communion; what efforts are being made to teach them to evangelise others; what organisations have been set on foot to teach them from the beginning to support their own teachers. I am anxious to see how the newly-ordained native clergy are carrying on their work—in what methods, in what spirit, and with what results. Above all, I wish, as far as possible, to ascertain

what progress real conversions, real piety, real devotedness to God and love to Christ, appear to have made amongst the people under our care new and old, but especially amongst the new people. I wish also to see everywhere what progress education has made amongst the masses in the villages, especially female education; and wherever I go, I hope to contribute to the promotion of evangelistic work, for which purpose I intend to take with me three of my evangelistic assistants. In the course of this tour, I hope to gain such information with regard to every department of work as will help me to form a right judgment as to the particulars, if any, in which the organisation of our Mission system, and of the native Church, is capable of being improved."

Bishop Caldwell also brought forward a tabulated statement, which we append, of the accessions to the Christian Church during the latter half of last year.

ACCESSIONS FROM 1st JULY TO 31st DECEMBER 1879.

District.	Number of souls.
Edeyengoody	180
Radhapuram	165
Mudalur	152
Christianagram	105
Nazareth	85
Sawyerpuram	45
Pudukotei	36
Puticorin	70
Puthiamputhur	122
Kulatur	97
Senthalei	84
Pral	54
Nagalapuram	602
Total	1,797

EVANGELISTIC WORK IN THE RADHAPURAM DISTRICT.

BY A CATECHIST.

This is the second district in which I have worked as assistant to the Rev. J. A. Sharrock, in special Evangelistic work. We commenced our work here from the 1st of September. One of the local agents went about with us till the middle of October; there was also with us this time Pitcheimuttu, catechist, assistant to the Right Rev. Bishop Caldwell in Evangelistic work. Having some knowledge of Hinduism, and being a little versed in Tamil poetry, he is well able to address educated Hindus on the errors of Hinduism, and was a great help in our work. Bishop Caldwell had very kindly sent to Mr. Sharrock four good singing boys from the board-

ing school at Edeyengoody, who proved a very good help all along, as it was the singing especially that collected the people in our street preachings. The Rev. V. Gnanamuttu, the present native clergyman of Radhapuram, went about with us, except very few days, as long as Mr. Sharrock was with us, and rendered every help to enable us to carry on our work in the district. He had made a very nice banner with the words, "How beautiful are the feet of Him that publisheth the glad tidings of peace," on it, which was taken about in our itinerations, from place to place, before Mr. Sharrock.

Our work may be said to consist of three parts :—

(1) Preaching the Word of God to individuals;

(2) Sowing the seed of life broadcast, or street preaching; and

(3) Watering the seed sown, so as to produce results.

The first part of our work we generally did in the day-time, when we visited people in their houses or in the streets. Where people allowed us a free access, the women also heard what we spoke to the men. One important feature in this part of our work was that it was such as to reach the people's minds, so that they were able to freely speak their feelings.

The second part of our work was generally in the evenings, after 6 P.M. It consisted of saying a few prayers suited to our Mission, reading a portion of Scripture, bearing upon idolatry, or other such subjects, as Psalm cxv., Acts xvii. 22–32, &c., and a few addresses. Now and then a small church bell was taken about with us to be rung so as to collect the people. But mostly the singing of the boys did that for us. There were a few selected good lyrics that were well sung by the boys. The people would generally have been assembled before we commenced our meetings, which were always held in such central places as to attract a good audience. The Rev. J. A. Sharrock, our zealous itinerating Missionary, always (except whenever he was prevented by illness) gave an opening address in Tamil, full of life and vigour so as to reach the very hearts of his hearers. Although he has not yet been two years in the country, and now devotes only a very short time daily to his Tamil studies, still, to his great credit, he is able to address people very well in Tamil, and even to change his addresses to suit different places and people. He surprised his hearers not a little before setting out on this tour, when taking 1 Cor. vi. 19, 20 (parts) as his text. He preached a very good sermon in Tamil in the Edeyengoody church, on the 31st of August, with only his English notes before him. In

our meetings his addresses were followed by two others, sometimes by myself and sometimes by Pitcheimuttu. The Rev. V. Gnanamuttu also gave sometimes very good addresses in our meetings. Besides being earnest in his addresses, he has the gift of placing Christian truths before his hearers in a very pleasant manner and style. One great advantage of our street preachings is that there we reach very many people whom we could not otherwise reach, as many women and children also come and hear us. The attendance at our meetings has varied from 40 to 350. As we were anxious to go preaching once through the district before the rain should set in by the beginning of November, we were not able to spend more than a day in any place. And so the third part of our work was kept for a later period.

Our plan of work was to choose a station central to a few villages, within four or five miles from it, and from that to work round.

We commened our work in Koodankulam, and spent from September 2-11 there and in five adjacent heathen villages. Koodankulam is the head station of this extensive district, with its very fine church and a good parsonage, both built by the Rev. D. Samuel, the former clergyman of the district. The Rev. V. Gnanamuttu is at present in charge of the district. Notwithstanding the 550 souls in Koodankulam, the greater part of the inhabitants are still heathen. The chief inhabitants are Vellalars and Shanaars. In it alone there are more than fifteen heathen temples. I mention here a small incident, which will give some idea of the gross superstition of the heathens, even in this important Mission station. An influential heathen man of this village had a small idol made of clay, by a potter. Thinking his children may handle it irreverently, he hid it in a heap of straw in his yard. After a few days one of his children was ill, and, daily becoming worse, was about to die. The father thought the illness sent by his god, but could not make out what made Him to afflict his child thus. But at last it struck the father, when the child seemed to be suffocated, that his having put his god in the straw so as to suffocate him was the cause of his child's suffocation, whereupon he went and brought his idol back into his house. When the child got better after some days—proper medicines being given—he was confirmed in his idea. Thus great darkness exists side by side with the light of the Gospel.

On the evening of the 6th, Mr. J. H. Bullivant, a new Missionary, arrived at Koodankulam as the guest of Mr. Sharrock. Both Mr.

Sharrock and Mr. Bullivant were very well received by the Christians of the place. In our meeting at Vizaapathy, Mr. Bullivant addressed a good audience of Vellalars and others, in English, and his address was interpreted.

Before leaving Koodankulam, I had the pleasure of having brought back one soul into the Church. A young man, a relation of mine, was a Christian from his boyhood, but afterwards he became an apostate. I spoke to him very much, and succeeded to take him with me to the Sunday and week-day services while I was there. I am happy he is steady now also.

We spent September 11-20 in the Radhapuram circle, working in five different places, including Radhapuram. It is in the centre of this district, and has about 250 houses in it, of the Vellalar and other castes, and is one of the strongholds of heathenism in those parts. It is also the station of a sub-magistrate, a sub-registrar, and a police inspector. The Mission has had here an Anglo-Vernacular school for a long time, and had some time ago opened a dispensary. A girls' school is soon about to be opened. Mr. S. Daniel, the present Anglo-Vernacular schoolmaster, and Mr. A. Joseph, the dresser, in charge of the dispensary, are doing capital work there, and the two establishments exercise a great influence for good in the place. Many of the schoolboys are favourably disposed, and but for their parents would easily become Christians. Most of them do not worship in the heathen temple, but attend the Christian services. It was a very pleasant sight for us to see many young heathen boys and girls singing our Christian lyrics. They have not learnt many of them by heart. At first, when I saw heathen children singing Christian lyrics, I thought whether it would not be giving them an undue familiarity with Christian truths. But the good that even this was doing in secret was manifest. I was very pleased to hear from the schoolmaster of a heathen schoolboy being affected with one of our Christian lyrics. The boy was singing by himself a Tamil penitential lyric (O Lord, I am a sinner). But all of a sudden tears ran down from his eyes, and the boy went on crying, unable to contain himself. It was ascertained by the schoolmaster afterwards that the singing of the lyric was the cause of this, as the boy mentioned it.

The many heathen patients that are daily treated in the dispensary have a short and suitable address given them before it is opened, and themselves, though heathens, testify to the good effects of Christianity

and Christian Missions. Thus the work of the Mission here is progressing surely, though slowly. One would not have formerly dreamt of a congregation here, but now there is a small one of four families, including the police inspector's, besides the three of the Mission agency. The first day we had our meeting here in the schoolroom, which was well crowded, all the school children also being present. The next day we so far succeeded as to have our meeting in the village in one of the principal streets, through which the terrible car is drawn at important heathen festivals. There was a great crowd, and the impression made was very favourable. The next morning (14th), being Sunday, at Mr. Sharrock's request there was an early celebration by Mr. Gnanamuttu for the itinerating party. In the evening there was a meeting for the school children, in which, Mr. Sharrock not being well enough, I spoke to them on the great importance of early practices and impressions, especially of early religion. The next two days Mr. Bullivant gave two earnest addresses at Paramesvaripuram and Seelathikulam, which were interpreted.

After Mr. Bullivant left Mr. Sharrock, Mr. Norman, another new Missionary, came and joined him at Maruthappapuram, in which place we were from the 20th to the 27th. After working from thence in five different villages, we went to Avererkulam, and from thence we worked in seven villages, from September 28th to October 4th. The Rev. S. Christian is newly stationed at Avererkulam, that he may work chiefly among the many heathens of the place. The last day we worked at Avererkulam, Mr. Norman gave a very good address in English, and I interpreted for him. From thence we moved on to Jacobpuram, which was the station of the former native pastor, the Rev. S. Joseph, who is now among the new people at Nagalapuram. Both Mr. Sharrock and Mr. Norman were heartily welcomed by the Christians. The state of this congregation is very satisfactory in everything. All the souls in the thirty families of the village are Christian, and they have greatly aided in enlarging their church. The church here has the richest fund of its own in the district, the people giving very freely to it. I was very happy to find a fellow-student and friend of mine, now a member of the congregation, taking the lead in every good thing. As long as we were there, we enjoyed the church services very much. The attendance of the people at church was very good. At important services the young men, about eight of them, together with some men, formed themselves into a procession with the school children, both boys and

girls, all in very clean clothes, and came singing into the church from the main street of the village. To every village in which we worked six of the young men, who are voluntary evangelisers, went with us and helped us in singing with our boys. The earnestness with which some of them have been preaching the Gospel in many neighbouring villages, especially to their heathen relations, is very commendable, and is a great credit to the congregation of Jacobpuram. The greater part of the time we were here Mr. Sharrock was ill of fever, and Mr. Norman very kindly gave a few addresses in the five villages in which we worked from hence. The great self-denial shown throughout this, our evangelistic tour, by our itinerating Missionary, for the furtherance of the Kingdom of God in this dark heathen land of ours, notwithstanding his frequent illnesses, was very exemplary to us who worked under him. It was always a great grief to him whenever he was so ill as to have to be kept in from his good work, and any day he was not actually ill he would rush out to his labour.

After a short break in our work for a few days towards the latter part of October, on account of the rain, we continued our work from the beginning of November. Mr. Sharrock did not go with us this time, as he was ill. That he might not do permanent harm to himself, he was advised to keep quiet a little, and be under medical treatment. Pitcheimuttu and myself set out again on the 3rd of November to go working through the district once again. Besides preaching the Gospel in the three new circles of Pannei, Ramalingapuram, and Sythambarapuram, in twenty-six villages, our chief work this time was to work over the seed once sown, as I said before. We visited almost all the villages in which we had worked before. For the first three weeks Patcheimuttu worked with me, and the next three weeks he had to be away.

From first to last in our work in this district, we were happy to observe how gradually and slowly, though surely, the thick clouds of heathen darkness are disappearing before the light of the Gospel. Almost everywhere people gave us a good hearing, and listened to what we had to say to them about Christianity. They feel and express that it is the only religion from God fitted to do good to man and to make man good. Faith in idols has in very many instances ceased, and I have myself heard the propriety of offering to devils disputed among the heathens themselves. In many places we see offering to devils is gradually ceasing. Most small heathen temples are in ruins, and not repaired for years together. People appreciate

the work of the Mission in most places. They ask for Mission schools, and promise to send even their girls regularly to school. The lessons taught by the late famine relief by English generosity are still fresh in many minds. Extreme caste prejudices are disappearing. In many places where misunderstanding existed about Christianity, we have left very favourable impressions behind. In some places even women have testified to the superiority of Christianity. Roman Catholics have said their priests do not give them such simple preaching of the Gospel as our Missionaries do. Among other reasons for people not being Christian are such as that caste people are not generally so; that they feel shy to go and kneel with Christians, &c. When people join, they do so in numbers. All these things show that the Kingdom of God is nigh at hand, and it is therefore the duty of every loving soul that has at heart the furtherance of the Kingdom of God to pray more earnestly than ever that His Kingdom would come, and that He Himself would come among us and with great might succour us.

The three weeks between November 20th and December 8th were very happy days to me in my work, as, with the special blessing of God, there was some success in my humble labour. I worked in Perungoody from November 22nd, and in the noon and afternoon of that day I met with some who seemed well disposed, and said they would become Christians in case some others would join them. I spoke to some others, also well disposed, and they together wished to become Christians. The next day being Sunday, I asked them to come to the service in the church at Vadakankulam, two miles off. According to their promise all the men came, and the service was altogether very pleasant to me. The congregation at Vadakankulam being now small, the men that had come for the first time for worship in a church formed the majority, and therefore I made the service altogether to suit them, and my address, as natural, was to the new comers. Thus that day I had the happiness to receive six families of twenty-three souls, who placed themselves under Christian instruction. They were quite taken with the service, and said how very different this worship of God was from their former devil-worship. I sent them away, giving them the necessary advice. On the 7th December, when I was again at Perungoody among the new people, two more families of ten souls joined. The new people then promised me to erect a temporary prayer-house in their own land.

I close this account of my work with an earnest request to my readers for their prayers to God that He would bless our humble labours, and that He would hasten the fulfilment of His promise to pour out His Spirit upon all flesh.

THE WORK IN TRICHINOPOLY.

BY THE REV. J. L. WYATT.

TRICHINOPOLY is both the name of the District or Collectorate, and the name of the principal town in it, as Tinnevelly is. Between this Collectorate and that of Tinnevelly the Collectorate of Madura intervenes, but the railway, which was constructed about five years ago, brings us within a few hours' distance. We are about 240 miles north of our old Mission district of Edeyengoody.

This District or Collectorate of Trichinopoly is about ninety miles long in its longest part, and about forty or fifty miles wide in its widest part; in some places, however, it is very narrow. It comprises an area of about 3,600 square miles, and contains a population of about 1,200,000. The District or Collectorate is cut in two from east to west by the river Cauvery. It has a large branch—the Coleroon—which separates from the Cauvery in the district of Trichinopoly, about eleven miles north of the town of Trichinopoly, and for several miles flows nearly parallel with it, and then almost rejoins it. It has, however, been prevented from doing this by artificial means, and now the Coleroon runs off as a large river in a north-easterly direction to the ocean. The Cauvery continues its course almost due east, and is tapped on its way in such a number of places for irrigation purposes, that nearly all its water is used up before it reaches the sea. It fertilises thousands of acres of land, and none of its precious treasures runs to waste. The island formed by the separation and the rejoining of the two rivers is exceedingly fertile, full of cocoanut-palms; and in the middle of these is nestled the town of Srirungam, with a population of about 11,000, containing very large and richly-endowed temples of Vishnu; it is one of the most sacred places of pilgrimages in the south.

The Collectorate of Trichinopoly is very rich in the river valleys, but poor in other parts, and generally flat. There is one range of

hills on the western boundary about 2,500 feet high, but they are too feverish to be used as a sanatorium by Europeans, or to be cultivated by natives.

The S.P.G. is the only Church of England Society that has Missions in this Collectorate, and I fear one result of this isolation has been that the district has been much neglected. To the north of the rivers Cauvery and Coleroon there is only one Missionary, Mr. Kohlhoff, with a recent assistant, Mr. Taylor, in an area of about 2,300 square miles, and among a population of more than 820,000. In the south of the Cauvery the only representative of the Society is myself, in an area which, though not so large as Mr. Kohlhoff's, is still more than large enough for the energy of any one person—an area of 1,200 square miles and a population of about 370,000. Tinnevelly is about 5,000 square miles, with a population of 1,700,000, and there are two Bishops and about eight European clergy, besides other Europeans who are preparing for ordination; and there have been as many as twenty European Missionaries at one time working there. I make this comparison merely to show how much Trichinopoly has been neglected. I highly approve of the energetic way in which the field in Tinnevelly has been occupied and the work carried on.

But if our Society has been slow and feeble here, the Roman Church has not. For the past 270 years it has been at work, and has reaped large harvests. There is a network of Missions extending all over the Collectorate, and many villages that I have now visited on my first tour are entirely inhabited by Roman Catholics. In the town of Trichinopoly, where there is a population of 73,000, they have a large establishment, consisting of a Bishop, several priests, a convent with European nuns, seminaries, and orphanages. A high wall surrounds the entire establishment, and the churches and other buildings inside give to the whole a very imposing appearance. They reckon the total number of adherents at more than 49,000, of whom about 10,000 are in the town of Trichinopoly itself. The total of all other Christians in the collectorate is under 2,000.

The Lutherans have a Mission here; their followers are scattered about in various villages, but are not numerically strong, nor much increasing. The Wesleyans, too, have a few adherents in the town of Trichinopoly, and two or three schools for girls.

The Mission to the south of the Cauvery, which we now look upon as ours, was begun by Schwartz in 1762. He and Klein, another

German Missionary, came from Tranquebar to Tanjore, first at the invitation of a Captain Berg, to administer the Lord's Supper to him and to other residents there; and after that he came on to Trichinopoly, where an English garrison was then stationed. Many of the officers were so rejoiced at the arrival of these Missionaries, and so willing to help them, that Schwartz, at the request of the S.P.C.K., consented to remain there. His own letter, written to the Danish Mission College soon after his determination, is so interesting that I copy it for perusal. He writes:—

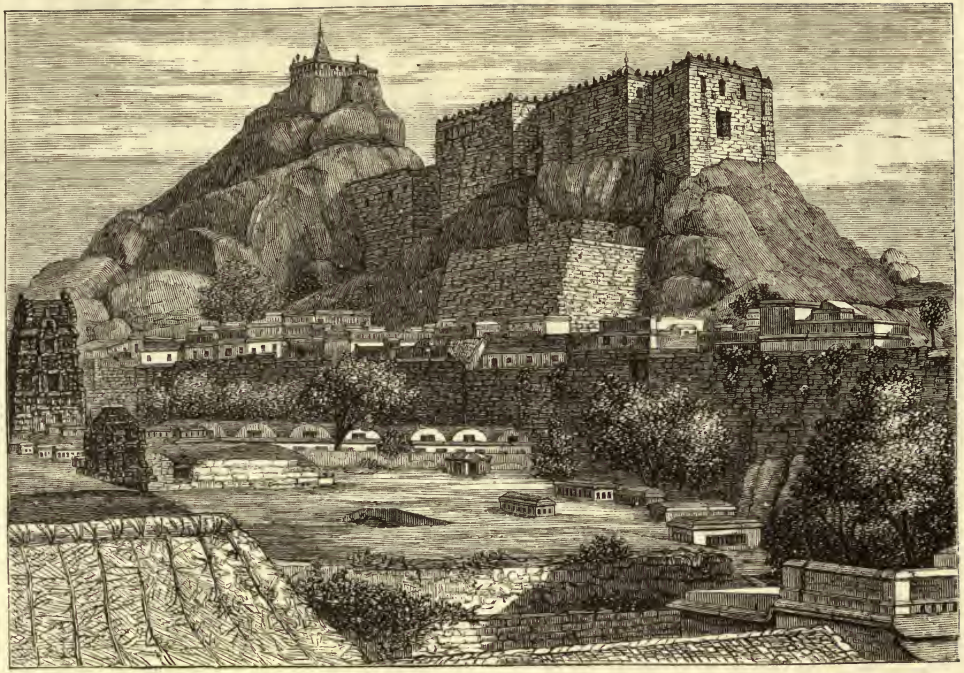
"I have now been absent a considerable time from Tranquebar, and have lived in Trichinopoly and now and then in Tanjore. It would have been right to inform the College of all that I was doing, and I have often thought of it; but the uncertainty of my position, and the hope of soon having something certain to say, has delayed me so long that I must now with shame ask forgiveness for my negligence, and promise in future to be more careful in my duty.

"My dear brethren have made known by their letters that I have remained in the country with their consent thereto. At the beginning of my residence here (in Trichinopoly) I preached before a small native and Portuguese congregation. On week days I tried to instruct Hindus, Mohammedans, and Roman Catholics in the Gospel, and thought that I should very soon return to Tranquebar. Not long after the English Commandant requested me to conduct public worship for the English on Sundays. I asked counsel of the brethren, and they advised me to do it in gratitude for the protection which I enjoyed here, but to take care that the Portuguese and Tamil congregations were not neglected. A few months after a sorrowful event led to the erection of an English school. The powder manufactory here blew up, robbing many soldiers of their lives and many children of their fathers. The Commandant, Major Preston, set a collection on foot for the orphans, which amounted to 300 pagodas; this he gave into my hands, asking me to select a schoolmaster from amongst the old soldiers. I found one who had ability, but not sufficient perseverance, and I therefore determined to send the money and the children to Fabricius, in Madras. The English now marched upon Madura to take the place from the rebels. The siege lasted long, the number of the sick and wounded increased, and Major Preston often begged me to come to him for a time for the sake of the sick.

"All the brethren gave their consent; and I therefore went to the camp and remained there for two months. When Madura was given up to the English, the Nabob made a present to the army, of which (without any request on my part) 600 pagodas were given to me, which I dedicated to the Tamil congregation and school. A pious soldier had been wounded in the hand before Madura, which made him unfit for service. When I left the army and returned here to Trichinopoly, this man, whom I did not know before, was brought to me and recommended as a schoolmaster. I engaged him: not long after the Nabob gave 300 pagodas for the orphans, so that I now had 600 pagodas for them, with which I supported the schoolmaster and four children. The other children only received instruction-books and paper. After the taking of Madura the army returned and remained for some weeks in Trichinopoly. Some of the officers remarked that the place where Divine worship was performed for

the English was most unsuitable. This awoke the desire of building a church here, and a subscription was opened, which soon amounted to 2,000 pagodas. The church was also to be used for the Tamil and Portuguese congregations. The Governor in Madras helped both by advice and deed. The Nabob, when his permission was asked, declared that he had nothing to say against the building of the church, but only wished that it should be outside the Fort, in which case he would give a good stone bungalow for it; but the Commandant, feeling that such a place would make it almost useless to the garrison, determined on building it within the Fort. The foundation was laid on the 13th of March last year, and the upper vaulting which forms the roof was completed. The present Commandant, Colonel Wood, superintended the building, whilst I had the charge of the materials and accounts. It was finished in May, and consecrated at Whitsuntide. The school-house in which I live is to be enlarged and improved, by the consent of the Nabob. The service is conducted in this way: On Sunday morning, from 8 to 10, the Tamil Christians assemble; at 10 o'clock the English, and at 4 the Portuguese. In the evening there is another prayer-meeting. I have as yet taken no pay for the slight service that I perform for the English, and do not intend to do so, as it leaves me the more free. On week-days I work in the congregation, and try to awaken the heathen by constant conversations; both amongst them and the Roman Catholics traces of conviction are beginning to appear, which I trust that God will strengthen by His Holy Spirit into a real conversion. This year I have prepared two little bands of heathen for baptism, and have instructed two Portuguese women, who voluntarily left the Romish Church to join ours. In this way I have occupied myself here as a Royal Danish Missionary; and, rejoicing as I do in having received a regular appointment from the King of Denmark, I should feel much grieved if any change were to take place; and to do anything which would lead to such a change would be against my conscience. Further, as there is now a spacious church here in Trichinopoly, and a Missionary has full freedom in publishing the Gospel; as there is both a Tamil and a Portuguese congregation and school, and as the English, at least in all that belongs to the fort, have full power here, and will keep it, unless a more powerful enemy should drive them away, my poor opinion is that Trichinopoly is a very convenient place from which to make known the Gospel to the country people: added to which a Missionary stationed here might visit the congregation in Tanjore at least once a year. I wait now for orders as to whether I should remain here or return to Tranquebar; but if the College should decide that a Danish Missionary ought to remain here, I should think it an advantage if an exchange could take place from time to time."

Schwartz remained here till 1769, and then left for a time, but returned occasionally till 1778, when he left it finally. His successor was a Mr. Pohle, who laboured here forty-one years. Then followed Mr. Rosen, till 1824. He afterwards went to Tinnevelly, and lived at Mudalur (a part of my former Mission). After him came Mr. Schreyvogel, who began as a Lutheran, but was admitted by Episcopal ordination into the English Church, and was employed by the S.P.G. in 1826. He died in 1840. Since that, others have laboured here, but at no time since the time of Schwartz does the Mission appear to



TRICHINOPOLY ROCK AND FORT. (*From a photograph.*)

have been in a very prosperous condition. At its best it seems never to have had more than 600 members. It has always been sadly deficient in the number of Missionaries working here. Where there ought to have been five or six with their boarding and day schools for boys and girls, seminaries for the training of catechists, schoolmasters and schoolmistresses, and all the various organisations which have held such an important place in the Missions of Tinnevelly, there has never been more than one European at the time.

At present the one great feature of the Mission is the great S.P.G. High School, in the town of Trichinopoly. It is, indeed, a grand institution, the largest school in the whole of the Mofussil (the country as contrasted with the Presidency town) with 796 boys on the register. Mr. Pearce, a layman, is the Principal, and there are twenty-seven native assistants with him, but some of them are heathens. Scriptural instruction is given in the school daily, by the Christian teachers. Besides this school there is the church built by Schwartz, in 1767, called Christ's Church, but beyond this there is but little of a Missionary character to be seen. There were at one time a few village congregations in the district, but the members of them that have not died or relapsed into heathenism have been absorbed by the Roman or the Lutheran communions.

The congregation of Christ Church in the Fort numbers about 300; but even of these about one-third are the teachers in the High School with their families, most of whom have come from Tinnevelly. A native clergyman has been appointed to this charge, and there are besides only two catechists and two schoolmasters for the general work of the large town and district.

You will see, therefore, that there is a large field to be undertaken, and a great work to be done, and to be done now under adverse circumstances. The forms of Christianity mostly known in the district are Romanism or Lutheranism. Elementary education for boys which, in Tinnevelly, is mostly in the hands of the Missions, is here carried on by the Hindus themselves. Schools for girls have hardly been begun. The Hindus show little or no desire to have their daughters educated. Unfortunately, too, we have no Mission premises for the Missionary, and no boarding-schools, and we are at present obliged to live in the cantonment, about two miles and a half away from our church, and a long way from any part of the town. This is the only place where there are houses for Europeans, and in the great heat, for which this place is proverbial

(it is said that there are eight months of hot weather and four months of hotter), it is very tiring indeed to drive down to our church and back for our services, and to visit in the town.

Christian England has been gladdened by hearing of the harvest of souls being reaped in Tinnevelly; but it is well that it should bear in mind how the harvest became possible. It is in a great measure owing to the vigorous way in which that district has been worked by the Church of England for the last fifty years. In no other province in India has the Church of England been so well represented as in Tinnevelly. Before many native clergy were ordained, the S.P.G and C.M.S. had, as before stated, from seventeen to twenty European Missionaries labouring there at the same time. Many of these have been withdrawn now for the simple reason that the Native Church has made such strides that there are eighty-nine native clergy to help the present Missionaries. If the Church of England had taken up each province of India as it has taken up Tinnevelly, we should not, I venture to think, hear any more of the failure of Missions in India, or the small number of converts in different parts. Our Committee now wish to revive this old Mission; but we can only hope to do it if we occupy the field with vigour. It is better to leave the work to others than attempt so great a work in a half hearted, desultory way. If we take Tinnevelly as an example of how a province should be worked, there should be ten European clergy in the district of Trichinopoly alone.

But if we must be content with small beginnings, I will now mention some of the most urgent needs, in my opinion, of this portion of the district of Trichinopoly which has been entrusted to me.

1. One European clergyman who would devote himself to religious teaching in the High School, during the hour devoted to religious instruction, conduct Sunday School there, and give lectures on religious subjects to the educated people of the town. Here is a wide and influential field for one man, and he could carry it on without necessarily knowing a word of any Indian language. If he would learn Tamil, and Sanskrit, of course his influence would be the greater.

2. Two Europeans to itinerate with native catechists or native clergy in the district, to preach, establish schools, &c.

3. A house in the town of Trichinopoly to live in, with a large compound attached on which we can erect school buildings, *e.g.*

boarding-schools for girls, and for boys, to be under our close superintendence. The girls will, we hope, be the daughters of respectable Christian parents, sent in from the town or from the villages. Some of them, we trust, will eventually become teachers, or, if not, will learn to take an interest in the welfare of the people among whom they live, as they do in Tinnevelly. Such a school for girls we know is much wanted. The boys also from the town and from the villages will be taught in the boarding-school till they are fit for the High School; they will then be sent there daily for their secular instruction, and receive their religious instruction in the boarding-school, till they are fit to occupy some post in the Mission. The cost for such buildings will be about 1,000*l.*

4. Day schools for girls in various parts of the town. The cost of such schools will be about 12*l.* a year each pupil, as the salary of teachers will be higher here than they are in Tinnevelly.

5. Some ladies to be Zenana teachers, to visit in the houses of the respectable families of the town: there is great room for this. We have access to some influential families already, and through these we shall be able to get to many others. A lady with a knowledge of medicine would be of great advantage.

JAPAN.

THE GREAT FIRE.—ALARMING EARTHQUAKE.—DISCUSSIONS.

JAPAN continues to present a very promising field for Missionary operations, in which good and interesting work is done by our brethren. In a letter dated December 3rd, 1879, the Rev. W. B. Wright reported:—

"The work in the country is spreading wonderfully. Last month I preached at five new places. Iida and the local Christians have established a Chinese school, where the Bible is taught every day. Requests, too, come from 'regions beyond,' which I have no time to attend to. Three men from the country are desirous of entering the training-school next year."

His report for the quarter ending March 31st, is well worthy of reproduction at full length:—

"In my last report I mentioned how mercifully we had been preserved in the awful fire which, on the 26th of December, burnt about 10,000 houses. On that occasion the burning cinders, owing to the tremendous force of the storm which was blowing, lodged three times in crevices of the Mission-house; but, owing to the carefulness of my servant man,

a Christian, were put out. On the Feast of the Epiphany, January 6th, the Bishop of Yedo (Bishop Williams) held a confirmation for me at the Chapel of the Ascension, about five miles from here, when eleven Japanese received the laying on of hands. The eldest was a man aged eighty, the youngest a youth of fifteen. Two more were prevented by sickness—one of them a blind man. The English service has been translated and published. Indeed, the services for Morning and Evening Prayer, Litany, Holy Communion, Public Baptism of infants and adults, Private Baptism, Church Catechism and Confirmation Service, are now all translated and printed. Furthermore, the Collects have been printed, and other services are under consideration. Since then the usual work has been carried on by me, viz. three Sunday services and one week-night preaching. In addition to this, I have taught the Evidences of Christianity every day in Bishop Williams's Divinity school. I have also made two visits (in January and March) to the province of Sagami. On the 21st of February, at 1 A.M., we were visited by the severest earthquake that has ever been experienced by foreigners resident here. The Japanese say there has been none like it since the celebrated one here in 1855. This last one, however, although a very alarming earthquake, was in its effects quite harmless compared with that of 1855. That one took place at night, too, and for some time after the ground all about was in motion. Thousands of people were killed. People have told me of their having seen those who had been caught by the hands or feet between pieces of wood, or in fissures, when trying to escape; and the fires that ensued by the falling of the wooden houses were very destructive. It was followed, too, by a great tidal wave, which drowned many people. A gentleman who holds a high position under the Government of Japan, and is a friend of mine, told me that in 1855, when he was a lad at school in Tokio, he dreamed three times successively that he saw a large notice posted up, stating that many thousands of people had been killed in Tokio by some accident: and he told the schoolmaster, who laughed at him. However, he removed, and in a few days the awful earthquake and tidal wave occurring, that house fell in, and many of the inmates were killed. On the late occasion there were three shocks, the middle one lasting about one minute and a half. It is remarkable that while the houses all rattled and shook, and quivered fearfully, so that in Yokohama most of the chimneys of the foreign houses built on the heights fell down, those who happened to be out did not feel the shock at all. It extended over a hundred miles away to the west and south-west. There are awful accounts given of earthquakes in former times, the sides of mountains falling down, huge gaps opening, &c., &c. Now of course there are all sorts of prognostications of another still more awful earthquake and a tidal wave. One result has been the formation of a Seismological Society here. On the 31st of January my dear wife and daughter arrived back safely from England, and so now I am feeling more homelike, and have been rejoiced to hear of the interest people at home take in work so far away.

"On Good Friday I gathered all my people who could come together at Ushigomi chapel; after morning prayer I preached a sermon on the Passion, after which I restored to communion a woman who had been excommunicated for adultery about a year ago. On that occasion I assembled the Christians, and in their presence examined the woman, who, by the confession of her accomplice (a heathen) was found guilty (there being other testimony as well), and on her finally acknowledging her guilt, I took the verdict of the Christians, and sentenced her to

suspension for a year. Since then her husband has taken her back, and she has been under discipline and instruction, on Sunday kneeling apart in the church and not joining in the psalms and hymns, or standing. On Good Friday I was obliged to extemporise a service, as the two Bishops (of Victoria and Yedo), when the matter was brought before the General Conference in May, 1878, had not seen their way yet to authorising a form for the Missionaries. So I followed the order of that authorised provisionally in Colombo diocese. First, I made a short address, then the woman came forward and read a confession, with request for restoration and promise of repentance. Then I called on her husband to signify his forgiveness, and asked for testimony; this being given, we prayed for guidance and mercy. Then I took the verdict of the congregation by show of hands, and finally laying my hand on her head, pronounced the Absolution in the Visitation of the Sick. After this we had Meditations on the seven last words of Christ, with hymns and silent prayer from twelve to three. On Easter morning at Ichigaya chapel I administered Holy Baptism to one man, three married women and their five children; twenty-five received Holy Communion. I was to have preached that evening in Mr. Shaw's church at an English service, but was unfortunately taken ill with dysentery, which laid me up for some days. Yesterday (April 1st) I went to Yokohama and administered Holy Communion to eleven Japanese converts left in my charge by Rev. W. Garratt, late English chaplain at Yokohama, but now gone back to London.

"On the 7th of January I went out to the country and visited Christians at the town of Fujisawa, and at the village of Ono, near Oyama (great mountain). I regret to say that the old farmer there, Yoshizawa, is not very satisfactory. He is a man of a good deal of influence, but I am afraid his religion is shallow; and in consequence of that, and a feud of long standing, there is not much likelihood of much progress in Ono during his lifetime. There are six or seven baptised Christians in that village. I baptised the infant son of one of them on this occasion. I regret to say, however, that they do not keep the Lord's Day regularly. From thence the next day we went to Nakatsu, where I administered the Holy Communion to four or five Christians. I went one evening across a mountain to preach at Kami Ogino by appointment, but when we arrived at the village mayor's we found he had been unexpectedly called away, so we had to return. On my return I found a young man named Shinozaki waiting to be made a catechumen, from a large village named Tana. He did not know I had arrived, but gladly put his seal to the covenant renouncing idols, &c. We preached by invitation in the house of a rich man named Nakamura, and lent him the Gospel of St. Matthew. Also for the first time in a village about two miles away, called Kawairi, where about seventy people assembled. Then we preached at Tana in the house of Shinozaki, and so returned to Tokio. I went out again in March, round by Fujisawa and Ono to Nakatsu. Iida had been staying in Ono for some days. He now moves about from village to village. We have arranged with one of the Ono Christians to become a Bible and tract colporteur. We had a long talk at Ono on Sunday morning with two village schoolmasters, who asked us to preach to them. They asked how they could pray to God, without knowing the foundations of belief in Him? After I had spoken about an hour on the Evidences of Deity, I requested one of them to state any difficulties that occurred to him. He said he believed in a Creator, but why did He allow man to fall into sin? Why did He allow freedom towards evil? I said, 'Do you know why the Emperor lately made so many changes in the Government at

Tokio?' 'No,' he said, 'but I suppose so and so.' 'Well! do you think he did wrongly, seeing that he had many facts and necessities before him that you know nothing of, and would not understand even if you knew them?' 'No,' he replied. 'Then,' I said, 'you must not expect to understand all that God does, with your limited capacity and knowledge. Even if you had the reasons before you, probably you could not understand them; but suppose you married and had children, and taking those children, you warned them that in the outside world there were many bad influences which they must beware of, and then shutting them up in a beautiful chamber, gave them all kinds of food and toys and amusements, but locked the door so that they had no power of getting out, would that be right?' 'No,' he replied, 'that would be bad. 'But that is just what you want God to have done. As it is, in suffering man to fall through temptation, and not through sheer downright opposition, God broke man's fall, and gave him a chance of salvation.' Then Iida added, 'Suppose you shut up your children in a room where was a burning brazier (hibachi), and warned them not to touch the red charcoal, or they would be hurt. If they disobeyed you, would you be bad?' 'No,' replied he. 'Tell me,' he said, 'why God allows floods, earthquakes, famines and deserts?' 'Well,' I said, 'the late famine in China is a very good answer. Why did those Chinese cut down all their trees and not plant others? Through that, the snows from the mountains melting, carried away the soil, and the rains did not come; and then the people planted poppies, instead of sowing grain. So all these things have come through man's folly and disobedience to God's laws.' This is a fair specimen of some of their doubts. They centre on the origin of evil, and the power of God. When we arrived at Nakatsu on Sunday evening (14th) we had a nice little service. Three catechumens had been enrolled since my last visit, and there is a school where the Scriptures are explained every night. The next morning I administered Holy Communion. That evening I preached at the village of Minowa; six or seven came, among them the Buddhist Bōzu. He was quite liberal; said he believed in the Creator, and could not believe in transmigration of souls.

"I preached on the three captives who were cast into the furnace for not worshipping the golden image. After the sermon I questioned the priest on the life of Sakhya Mouni. For a wonder he told me that Shāka (Japanese pronunciation) was born at Kabira. The Japanese generally say he was born in Ceylon. He did not, however, know where he died, or what he died of. This is not mentioned in the Japanese biographies. The two great popular doctrines of Japanese Buddhism are 'Ingwa' (cause and effect) and 'umarikawari,' or rebirth. With regard to the latter, I always say that I go with them as to the present and the future, but that we have no evidence whatever as to rebirth from a previous condition of existence; that, after all, the great necessity is to obtain new birth now out of the kingdom of darkness into that of light, so that finally we may be born into the future world in a state of happiness, but that they must not think souls enter other bodies by birth after death. I heard from the blind Christian at Fujisawa that he had a controversy on the subject with a priest of the Nichiren sect of Buddhists. The blind man said that of course if there was a soul of a dead man in every infant's body, as the number of men and so of souls was once very small, the souls would not be sufficient for the increase of population, unless the souls could be divided. And if this were done civilisation would not have advanced, as men's intellects would gradually decrease, as the souls became smaller

and poorer. This silenced the priest, whatever may be thought of the idea. He said he would look into his books again.

"On Tuesday the 16th, Iida and I went with Saito to two villages right up in the mountains, some eight or ten miles from Nakatsu. These villages are named Aoyama and Nagatake (green mount and long waterfall). We had to go over a pretty steep mountain pass; when we arrived at Nagatake, the schoolmaster who with the mayor had invited us, said that in the meantime some opposition had arisen, and we could not have preaching, but he would go on to Aoyama to hear us. At Aoyama, unfortunately, it poured rain, and very few came. The schoolmaster is a Greek Christian, but cannot receive all their teaching as 'orthodox,' he says, so he left Father Nikolai's school and became a village schoolmaster. Some three years before he had come three times on Sunday to my preaching at Tokio. The next day we returned. On Thurday we went to Tana, where I preached at the house of Shinozaki from ten to twelve P.M. The next day we went to Tana Jiku, and that night went in torrents of rain to the house of the doctor, who with his pupils and patients gladly heard the Word. That night we returned to the inn up to our ankles in water. A furious wind with a deluge of rain blew all night, and shook our frail tenement, so that I feared to sleep. The next day I returned to Tokio. In the country there is still great bigotry and opposition, but the people certainly don't think so *badly* of Christianity as they used to. Still it is only pioneer work, and great results must not be expected for years. We are trying to plough the ground and sow seed, but the weeds of centuries are not yet plucked up. I am glad to say that the New Testament translation into Japanese has just been completed. None of the Old Testament is yet printed."

GATHERING OF OLD INDIANS IN LONDON.

WE think we may congratulate the Church in India upon the success which attended the gathering of old Indians interested in her welfare and work, upon Tuesday, June 15th. The idea of the gathering first occurred to one or two of the Bengal chaplains now at home. There appeared, however, no possibility of managing it, through the want of a suitable place for the celebration of the services which it was thought essential should form a part of it; but the Society came to the rescue by offering the use of the chapel, &c., and then all the arrangements became extremely simple and easy.

At the opening service at 11.30 A.M., which consisted of matins, sermon, and celebration of the Holy Communion, thirty-four clergymen and laymen were present, the Right Rev. the Bishop of Rangoon being the celebrant, and the Rev. Dr. Kay preacher.

Dr. Kay's sermon will be found below. It was much appreciated, and quite struck the keynote of the object of the gathering, an aspiration that we might be privileged to be fellow-workers with GOD for the good of India.

The following special prayers were used both at the opening and concluding service :—

We beseech Thee, O Lord, to hear our prayers on behalf of all who are labouring in foreign lands for the spread of Thy Truth and the Establishment of Thy Kingdom (more especially on behalf of our brethren in India). Guide them in all difficulties, defend them in all dangers, endue them with courage, wisdom, and ghostly strength, and grant that in all their thoughts and words and works they may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ, our Lord. *Amen.*

O God, who hast made of one blood all nations of men for to dwell upon the face of the earth, and didst send Thy Blessed Son to preach peace to them that are afar off and them that are nigh, grant that all in India who have not the knowledge of Thy Truth may feel after Thee, and find Thee ; and hasten, O Heavenly Father, the fulfilment of Thy promise to pour out Thy Spirit upon all flesh, through Jesus Christ our Saviour. *Amen.*

The service was over a little before 1.30 P.M., and an immediate adjournment was made to the Westminster Palace Hotel for luncheon.

At the close of the discussion which ensued after the luncheon, it was resolved to form a Society of Indian Church Helpers, and to appoint a Committee representing, as far as possible, all the Indian dioceses; the Committee at present to consist of eight members, with power to add to their number, viz. General Maclagan, Colonel Gillilan, General Tremenheere, T. F. Punnett, Esq., Rev. E. Jacob, Rev. H. W. Crofton, Rev. J. Long, Rev. W. C. Bromehead, Secretary.

The proceedings on June 15th were closed with a short service at 19, Delahay Street. An idea of what has been done since will be gathered from the following extract from the minutes of the Committee, which met for the first time on July 14th :—

I. The Secretary read the Minutes of the gathering on June 15th, which were signed by the Chairman.

II. Read a letter from Dr. Kay, dated Great Leigh, Chelmsford, 16th June, 1880, containing valuable suggestions as to the constitution and working of the Society.

Upon this a discussion took place, and it was resolved :—

(1) That the name of the Society be "The Indian Church Aid Society."

(2) That its object be to create and sustain among the English public generally, and especially among persons connected by property, residence, or otherwise, with India, an interest in the various departments of Church work in the several dioceses of the province of India and Ceylon.

(3) That the Society endeavour to carry out this object by obtaining from the Indian Bishops and other correspondents information about the progress and needs of the Indian Church, by circulating this information among old Indians and the public at home through occasional papers (or otherwise), and by receiving and forwarding contributions in aid of any branch of the Church's work in India. It shall, however, be distinctly understood that the action of the Society is in no way intended to interfere with the work of existing Church Societies, and agencies such as the S.P.G. and C.M.S., or the support now afforded by individuals thereto.

(4) That subscribers be requested to specify the diocese to which they wish their donations to be appropriated, and if no special object be mentioned, that the money be remitted to the Bishop of the diocese to be assigned at his discretion.

(5) That the general direction of the Society rest with a Committee elected at an annual meeting of the Society's friends and supporters, and that the Commissaries of the Indian Bishops be *ex officio* members of the Committee.

(6) That there be a religious and social gathering in London in May or June of each year of the Society's friends, and that arrangements be made for the Holy Communion to be administered and a sermon preached on the occasion.

It was determined to send the above, together with an account of the gathering on June 15th, to all the Indian Bishops, asking for their sanction and approval of the Society, and inviting them to favour the Committee with their counsel as to the best mode of interesting old Indians and the public in general therein; and it was resolved that the Committee meet again in November to consider the Bishops' replies, with a view to taking further action.

Sermon by the Rev. W. Kay, D.D., *at the Gathering of Old Indians, Tuesday, June 15th,* 1880.

Eph. ii. 10. "Created in Christ Jesus unto good works, which God hath before ordained (marg. prepared), that we should walk in them."

I.

After Isaiah had seen in vision the judgments that were coming upon the earth, he remained calm in faith, saying, "Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our works in us." God's purposes regarding the advance of His Kingdom should

in no way be interfered with, although the framework of the old world system appeared to be breaking in pieces. Empires built up by human skill—by the military discipline of Assyria, or the commercial enterprise of Tyre—might be laid low in the dust; but meanwhile there was a process going on, out of sight, in the hearts of God's people, the fruit of which was indestructible. The assurance of this gave confidence to the prophet's soul in that day of sorrow and gloom.

So, too, it was with Paul. He knew that the time was come for "shaking not the earth only, but also the heavens." Now that Christ was seated at God's right hand, "Head over all things to the Church," all authority and power must needs be brought into subjection unto Him. The deep-rooted systems of idolatry which the Prince of this world had established to be the pillars of his empire must be overthrown. Indeed, the work of destruction had already begun. Even the worshippers of the Ephesian Diana had been alarmed, lest "the Temple of the Great Goddess should be despised, and her magnificence should be destroyed." Still greater, we are sure, must the alarm have been which spread through the hosts of the invisible ranks of darkness. They had observed men, who were once the slaves of sin, rising up and shaking themselves free from the bonds of corrupt desires, and living sober, righteous, and godly lives. This was a strange fact that could not be overlooked. It was high time for them to set every engine in motion, to arrest the progress of this new and strange movement.

Above all, it was necessary that a stop should be put to the labours of that seemingly supernatural being, Paul. So (God's all-wise Providence permitting it) commotions were raised, by which Paul was first of all driven from Ephesus, and before long confined by the chain of Roman law a prisoner during several years in succession.

How then does the apostle view these circumstances? He is kept in perfect peace, staying his mind undoubtedly on his God. The work he has been to accomplish is secure; for it is God's work. The Ephesians had been chosen of God in Christ, before the foundation of the world. They had been created in Christ Jesus to occupy a certain place in His great scheme, created unto good works, so that they should realise a divine ideal which had been traced out for them, and for which God had made provision, that they might walk in them. Neither for himself, therefore, nor for his converts need he be in any anxiety. God's gracious design should not miscarry as regarded

either himself or them. He, Paul, wearing his chain in the midst of Imperial Rome, was still filling up his appointed mission, and the Ephesians, if deprived of his help, were not the less able to accomplish God's will concerning them, since they were rooted and grounded in the love of Christ. God had created them "with a view to their performing good works," "to the praise of the glory of His grace," and His infinite wisdom had pre-ordained all needful ways and means, opportunities and facilities for carrying out His purposes, more especially as regards St. Paul himself. His detention at Rome did not hinder him from being employed in "good works."

II.

Who can tell how much even this single Epistle to the Ephesians has done for the edification of the Church of Christ during the last 1,800 years? Who can tell how many souls have been cheered and comforted, by the verse on which we are now meditating—by that verse, embodied as it is in one of our post-communion thanksgiving prayers? You remember the prayer, my dear friends. It begins with thanking God "for that He vouchsafes to feed us in those holy mysteries with the spiritual food of the most precious body and blood of His dear Son, our Saviour Jesus Christ, and assures us thereby that we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people," after which it proceeds, "and we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace that we may continue in that holy fellowship, and *do all such good works as Thou hast prepared for us to walk in.*"

That surely is an animating and invigorating thought for all who have joined heartily in the Eucharistic service.

We have drawn near the Saviour conscious of our shortcomings. We have once more received His absolution, sealed to us by the sacramental pledges. We have been again assured that we share in all the benefits of His infinitely efficacious sacrifice. In return we give ourselves up to His disposal, submitting ourselves wholly to His holy will and pleasure.

But might not the thought steal in—What after all can I do that is worthy of His unspeakable kindness? How can I prove myself Christ's disciple, by bringing forth much fruit that God may be glorified, in my narrow field of action, with my moderate abilities, in the face of so many obstacles—how can I bring about anything that

shall tend to show forth the praises and excellence of God most High?

All such despondent thoughts as these are excluded when we lay hold of the truth, that He who created us unto good works also furnishes us with openings and opportunities for performing them, that we, having all sufficiency in all things may abound unto every good work. If you have truly surrendered yourselves unto your God, as a living sacrifice, He will do in you that which is well-pleasing in His sight. He created you in Christ Jesus, unto good works; He will not forsake the work of His hands. If you are truly zealous of good works, God will provide you with materials, instruments, and occasions, for fulfilling His good and perfect and acceptable will concerning you. If the very best that you do seem to you but poor and mean, yet, if it be what God has allotted you as your work, it has an intrinsic value in His sight, and shall at last redound to His honour and glory.

III.

The truth on which I have been dwelling is one that we, my dear friends, have reason to prize very highly. Small as our number is, we represent a large and varied amount of human experience. We take interest in questions which involve the welfare of hundreds of millions of our race. But the very breadth of our mental view may tend to weaken our practical energy. We see what mighty currents of secular activity are flowing around us on all sides. Nor is that all. We cannot but notice that men are looking with dismay, both in Europe and America, at the growth of lawless and godless opinions, which are showing themselves in varying forms, such as socialism and nihilism, scepticism and now again shameless and avowed atheism—while beyond these, outside the pale of Christendom, there stands Mohammedanism brooding, in half despairing, half fanatical sullenness, and further off still are the latent forces of India and China, which may before long break forth and exercise a momentous influence in the future history of our race; the temptation is strong to say, What can my individual efforts do when the masses to be operated upon are so overwhelming?

The Church's answer is, "Our hope is in the Lord our God, which made Heaven and Earth, who keepeth truth for ever. His wisdom ranges through all space and time. He perceives everything—the vast and the minute. The same hand which arranged the forces of the solar system constructed the little wayside flower that looks up to

you in its meekness of beauty. He foresaw of old your place in the Church of the nineteenth century, and He created you in Christ Jesus unto good works, for which He made provision that you might walk in them. You are not responsible for the general course of events in the world, but you are called to a diligent improvement of a certain specific amount of influence, be it small or great. If the days are evil, that is only a reason for deeper activity of mind. "See, then, that ye walk circumspectly, not as fools, but as wise, redeeming each present opportunity," as men who "understand what the will of the Lord is." Unquestionably God has created you with a view to good works, and has preordained the ways and means of your accomplishing them. He records them in His book of remembrance. If only you do your work in faith and love, it shall be found unto praise and honour and glory at the appearing of Jesus Christ.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

EMIGRATION.

BY THE REV. JOHN BRIDGER, EMIGRANTS' CHAPLAIN AT LIVERPOOL.

THE subject of Emigration is once again becoming an important matter, owing to the widespread distress at home among the agricultural classes. More especially is there a feeling of despondency creeping over the tenant farmers of England. And surely one cannot be surprised at this, as probably there is no other class of the community feeling the hardness of the times so severely as these farmers. I had, in my capacity as Emigrants' Chaplain at Liverpool, met numbers of people leaving the old country owing to the fact, as they generally expressed it, of being unable to make both ends meet. But the great amount of distress prevailing was brought to my knowledge through some letters of mine on the subject of emigration, which appeared in the daily papers. The letters I received on this subject could be counted by hundreds, and they nearly all told the same tale of suffering and hardship now being borne by so

many who were once in affluence. These poor people hailed with delight the prospect held out to them by my letters of being enabled again to recover themselves and do well in the world. I had strongly recommended them to emigrate to Canada, as I felt convinced, from a letter I had received from a brother clergyman in Manitoba, that that part of the world was the right one for our people to settle in. I soon gathered together a party of farmers and others, and determined to take the journey with them to Manitoba. I may add that most of the people going out with me had a little capital—from 100*l.* to 500*l.*, or perhaps more.

We left Liverpool on May 6th, by the Allan steamer *Circassian*. The ship was very full, over 1,000 passengers being on board. This is an immense number; but everything is so well arranged on this capital line that the discomfort of having so great a number in one vessel is reduced to a minimum. After leaving Ireland, we soon settled down to our ocean life. When I use the words "settled down," it must be understood that a good number settled down, but I am afraid that most of us at this time began to feel very unsettled. I was, however, able, with the assistance of a brother clergyman, to have three services on our first Sunday—one in the saloon, and two among the emigrants. Several times during the week I went in the steerage, got the passengers together, sang a hymn and had a prayer, and it was touching to see how heartily these poor people would join in the singing. No doubt it brought home to many hearts the feeling in its strongest form that they were leaving "Home, kindred, fatherland, and all," behind. Many of them had been well brought up—were Christians not only in name, but in deed and in truth. To these the short service was especially welcome.

Before the next Sunday we had entered an immense field of ice. It was a grand sight, and worth the journey to see. We seemed to be living in the Arctic regions. Seals were disporting themselves around us, and it only wanted the short days to make us imagine that we were in winter quarters in close proximity to the north pole.

Whitsunday 1880 will not soon be forgotten by those on board the good ship *Circassian*. The vessel was snugly—if I may use the term—in the ice; everything was quiet, so that I anticipated a good service and attendance; neither was I disappointed. The emigrants were invited to be present at the saloon service, and so many availed

themselves of the opportunity that room could not be found for all who wished to attend. The *Venite*, *Te Deum*, *Jubilate*, and hymns were all well sung, a lady passenger kindly and efficiently accompanying the "voluntary choir." It was not a difficult matter to bring home to the hearts of many of those present truths which perhaps would have but little interest for them on land. Our position was one well calculated to make an impression on the most indifferent. Never, I believe, has that grand hymn, "Eternal Father, strong to save," been sung with more real heartiness; and when in the course of my address I spoke about the majesty of the Creator's work as seen all around us, and contrasted it with our quiet English homes and peaceful day of rest in the old country, where at this hour probably there were many fond, anxious, and loving hearts offering up prayers for our safety in the old parish churches we had left behind, the feelings of many a poor emigrant could not be restrained. I was thankful for the opportunity of speaking to such a number of human beings just starting afresh in a new land, and I endeavoured to use my opportunity in pressing home the necessity that if we wished to gladden the hearts of those near and dear ones we had left in England, it could only be done by our keeping in the paths of godliness, so that our meeting again hereafter may be assured to all Christians now sorrowing at home for us.

The next day the captain, a most skilful sailor, determined to push to get into clear water, but to do this, great caution was necessary to prevent damage to the propeller. The captain and officers of the ship were equal to the occasion. Everything was beautifully managed. A start was made, and we went ahead slowly at first, but about noon on Monday we were leaving the ice behind. I may here mention that such is the strength of these noble ships that but little danger need be apprehended by being among the ice, and the novelty of one's position has a charm about it which must be felt to be appreciated.

We reached Quebec early on Wednesday morning. My party was met by an agent of the line on which we were to travel the greater part of our long inland journey of nearly 2,000 miles. The Minister of Agriculture, the Hon. J. H. Pope, had sent a letter to Quebec asking me to come on to Ottawa and see him. I did so, and received most kind attention and assistance from him and the Secretary, Mr. John Lowe. Mr. H. B. Small, of the same department, was also most kind to me. In fact, each of these gentlemen did his utmost

to make my journey a successful and pleasant one, and gave me letters of introduction to the different Government agents along our route of travel, telling them to render every assistance to me and my party. Unfortunately, some of our party were separated from the others, but having gone on to Winnipeg we heard that they were starting off for their land in good spirits. Those of the party who waited for me were met at Duluth, in Minnesota, by the Rev. L. O. Armstrong, who was to be the guide and adviser of the party with respect to the land on which the people could settle. We went on to the small, but rapidly increasing town of Emerson, in Manitoba, where we all remained for several days, most of the party making purchases to take with them to the place on which they intended to settle—Emerson being the largest town near to the probable place of settlement. Here oxen, ploughs, waggons, and agricultural implements generally, were purchased. The waggons had covers affording a shelter by day, and tents were also carried in which to rest at night. These settlers would have a long journey of about 150 miles to go before reaching the land they intended to take up. I was sorry I could not go with them, but I had to get back to England as quickly as possible. I left them, however, in good hands. Mr. Armstrong, the clergyman who was to take the party through the country, was one who, we all felt, could be depended upon. He was kind and straightforward, giving the people going with him every information in his power. He was thoroughly acquainted with the country, and altogether was invaluable. Before I left, I had one or two good opportunities for seeing the land. I went to Winnipeg, and was kindly driven round the country by Mr. Ross. I was also driven out in the country about Emerson. This town, I may add here, is about sixty-three miles from Winnipeg. In my visits to the different places in Manitoba, but one kind of soil seemed to meet your view, and that was of the very richest kind. No one could imagine the marvellous richness of the land; it must become, undoubtedly, the great wheat-growing country of the world. The people of the United States are not wont to speak in very high terms of the resources of their great rival Canada; the following opinion should, therefore, have additional weight. It is from the *Philadelphia Press*:—

"The greatest wheat-growing region in the world is now being opened to settlement. The largest and most productive portion lies within the British province of Manitoba, in North America. It is sufficiently prolific,

when fairly cultivated, to make England independent of the United States for breadstuffs, and to create a powerful rivalry elsewhere. The extent of this enormous and rich British territory is comparatively unknown to the United States. It is estimated at 2,984,000 square miles, whilst the whole of the United States south of the international boundary contains 2,933,000. In the north-western prairies of Canada, wheat often produces forty to fifty bushels an acre, while in South Minnesota twenty bushels is the average crop; in Wisconsin only fourteen, in Pennsylvania and Ohio fifteen. Within five years it is calculated that 4,000,000 acres of this fertile prairie land will be under wheat cultivation. This means an addition to the wheat products of the world of 100,000,000 bushels, being the amount exported last year from America. It is evident that our superiority as a grain-growing country is likely to be seriously threatened by the rich prairie lands of this North-Western British America, and it will make the mother country entirely independent of foreign supply."

To those who, like the writer, know the country, these words do not exaggerate in the slightest degree the future of Manitoba and the North-West. Now is the time for men who enjoy the life of a settler to start off. Government will offer such advantages that (as a clerical friend living in Manitoba said to me a short time ago) "any man who can command about 200*l.* sterling, or even 100*l.* on his arrival in Manitoba, has every earthly security of becoming well-off in five or ten years at the outside." Perhaps this is being over-sanguine, but I do not hesitate to say that a man with a small capital and with ordinary industry can become in easy circumstances in a very few years after his arrival in the country. Free grants of land can at once be taken up. The following are the terms on which a settler can obtain land.

Free grants are made to any male or female who is the head of a family, or to any male, not the head of a family, who has attained the age of eighteen years.

The first block of 160 acres is given to every settler, either British subject or naturalised, on the single condition of three years' residence on the land. Such residence is construed as being a "settlement" on the land, as indeed is reasonable, because some considerable portion of it must be brought under cultivation for sustenance, if for no other purpose; and when the first free grant has thus been "settled," the owner is entitled to the pre-emption of a further block of equal area at the price of $1 (4*s.* 1½*d.* sterling) per acre. But here is a further privilege to emigrants. If the settler in Manitoba will set out ten acres of trees—the authorities being anxious to encourage forestry, alike for the greater salubrity of the climate and the profitableness of the timber—he may secure a free grant of 160

acres of land, and a period of six years is allowed for the planting of the stipulated quantity of trees. The land privileges in Manitoba may be epitomised in this way. The country is marked out into uniform blocks of one square mile each (640 acres), and it is assumed that these blocks will ultimately be taken up each by one farmer or family. For greater convenience the square-mile lot, called a "section," is divided into four parts, each being termed a "quarter section." The settler at once receives a free grant of a quarter section; after he has been domiciled in this land for three years he may acquire the next contiguous quarter section on a deferred payment of $1 per acre; at any time within six years, if he should lay out ten acres with forest trees, he may secure a free grant of a third quarter section; and the fourth quarter section he may purchase at the statutory price of $1 per acre. If the emigrant chooses to exercise his full privileges, therefore, he obtains 320 acres free and 320 acres at $1 per acre, and thus becomes the absolute freeholder of a square mile of land.

I have only to add that, with all these temporal advantages, the spiritual oversight of the settler will not be overlooked. To many, alas! this is of little importance. They seek for wealth—wealth to be obtained easily—and care for nothing else. Like Lot, they are quite willing to pitch their tent towards a modern Sodom, if only their flocks and herds will increase. The duty of the Church is to prevent an ungodly colonisation. Our emigrants must be followed up and carefully attended. We lose too many from the fold through our colonists being neglected by the Church at home. I would earnestly ask the clergy in England to interest themselves in this subject of emigration. Year by year the number lost to the Church increases, because no one is told of the many Church people who leave our shores for a new country. For this reason I again appeal to those who may know of any that contemplate emigrating to see to it that every legitimate influence be brought to bear on the people leaving their old homes to induce them to settle in those parts of the world where their spiritual welfare will be considered. I shall at all times be only too pleased to give information and assistance to any who will ask for it. I have travelled through most parts of the great American Continent, and am thus enabled to speak from personal observation as to the advantages, temporal and spiritual, held out to the settler in that immense country.

Would that some benevolent one would pay to the S.P.G. 1,000*l.*

for the purpose of assisting the poor of our Church to emigrate! Part of the above sum could be spent in buying land, which, together with the free grants, would enable one to take up a few thousand acres; the remainder of the money could be spent in paying the passages, or assisting to do so, of those who are too poor to do much for themselves. Every week I am asked to help in this way those who are anxious to emigrate. Only this morning a letter reached me, seeking help to send out several young men who cannot find work at home. Already I have been enabled to form a nucleus for a Church colony. Several respectable farmers, as I have mentioned before, are settling down in a promising district in Manitoba. Many more would gladly go out and join them if means could be found.

I must also add that, in my opinion, I know of nothing at the present time so practically philanthropic as the sending abroad of our poorer brethren to such a country as Manitoba.

I hope to send out another party in the autumn or early spring, and will gladly communicate with any one desirous of joining.

May I just say in conclusion that there is a wonderful increase this year in emigration from Liverpool. Will any of the kind readers of this magazine help me in my work of visiting the emigrant ships as they are leaving port? I want old books, magazines, illustrated papers, &c., to give to the emigrant as he is leaving his native shores —reading matter is greatly prized by him at such a time. The St. Andrew's Waterside Mission now employs in Liverpool two clergymen to see to this work and the kindred occupation of ministering to the sailors. Contributions are much needed, and I shall be pleased to afford to any desirous of knowing what this world-wide Society is doing, full particulars of its operations in Liverpool, London, and different parts of the world.

J. BRIDGER,
S.P.G. Emigrants' Chaplain.

St. Nicholas' Church, Liverpool.

REPORTS RECEIVED.

Reports have been received from the Rev. F. H. T. Höppner of the Diocese of *Calcutta* Tara Chand of *Lahore;* W. H. Gomes of *Labuan*, and W. Cowley of *Antigua.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, July 16, 1880, Bishop Claughton in the Chair. There were also present the Bishop of Mauritius, Bishop Kestell-Cornish, Ven. Archdeacon Harrison, and the Master of the Charterhouse, *Vice-Presidents;* Rev. B. Belcher, Ven. Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. B. Compton, Rev. R. T. Davidson, Major-Gen. Davies, Sir W. Farquhar, Bart., Rev. J. W. Festing, T. Garfit. Esq., M.P., Col. Gillilan, Rev. J. Goring, Col. King, Gen. Lowry, Rev. J. F. Moor, Gen. Nicolls, Sir B. Robinson, Rev. Preb. Salmon, Rev. E. J. Selwyn, Lieut.-Gen. Tremenheere, C.B., W. Trotter, Esq., Rev. R. T. West, *Members of the Standing Committee;* and the Revs. H. R. Blackett, W. Blunt, J. A. Boodle, J. Boodle, Esq., Rev. R. H. N. Browne, W. Calvert, F. J. Candy, Esq., T. Charrington, Esq., Rev. T. Darling, J. J. Elkington, C. C. Ferard, Esq., Rev. Dr. Finch, Lord Forbes, Rev. Canon Gee, C. D. Goldie, T. W. Herbert, A. C. King, Esq., Rev. H. H. Letchworth, T. O. Marshall, Admiral Robertson MacDonald, Rev. Canon Owen, E. B. Penfold, J. C. B. Riddell, Esq., Rev. E. Jordan, — Rogers, W. F. Satchell, J. H. Snowden, C. R. Sowell, R. R. Watts, A. Wilson, and J. H. Worsley.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to June 30, 1880 :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—June, 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	14,956	5,200	1,858	22,014	42,812
II.—APPROPRIATED . .	1,542	—	1,936	3,478	4,164
III.—SPECIAL	17,683	—	764	18,447	17,037
TOTALS . .	34,181	5,200	4,558	43,939	64,013

B.—*Comparative Amount of Receipts at the end of June in five consecutive years.*

I.—GENERAL	1876.	1877.	1878.	1879.	1880.
1. Subscriptions, &c. . . .	£13,274	£13,717	£14,150	£13,997	£14,956
2. Legacies	7,826	7,184	3,589	3,761	5,200
3. Dividends	1,907	2,040	2,067	2,093	1,858
	23,007	22,941	19,806	19,851	22,014
II.—APPROPRIATED	3,974	3,424	10,868	3,911	3,478
III.—SPECIAL	17,408	12,678	9,014	14,973	18,447
TOTALS	£44,389	£39,043	£39,688	£38,735	£43,939

3. On the recommendation of the Board of the Examiners, Messrs. T. Rickard, J. P. Smitheman, S. T. Leathley, A. Logsdail, C. B. Jeaks,

and J. A. Lindam, Students of St. Augustine's College, were accepted for Missionary work; Mr. J. Cookson was accepted for Mission work in Grahamstown; and the Rev. W. J. Strickland for work in Maritzburg.

4. On the recommendation of the Standing Committee, a grant of 3*l.* per month was made to Mr. Logsdail, to enable him to go to King's College, London, as Worsley Scholar; and grants of 40*l.* each were made to Messrs. Rickard and Smitheman, to enable them to continue their studies at St. Augustine's College, on the understanding that at the close of 1880 they proceed to whatever part of India the Society may see fit to send them.

5. Leave was given to affix the Seal of the Society to a deed accepting the transfer to the Society of the Corpus of a Legacy.

6. On the recommendation of the Standing Committee, and with the approval of the Bishop of Liverpool, the Rev. J. Bridger was appointed Organising Secretary for the Diocese of Liverpool, vacant by the resignation of the Rev. H. Lomas, and also for the Diocese of Sodor and Man, subject to the approval of the Bishop of that Diocese.

7. The Secretary, by the direction of the Standing Committee, laid upon the Table the following Report of the Special Committee on the Society's constitution, and announced that the Standing Committee recommended that the Report should be considered at the Annual Meeting, in February 1881.

REPORT OF SPECIAL COMMITTEE ON THE CONSTITUTION OF THE SOCIETY.

June 15th, 1880.

THE Special Committee appointed at the Annual Meeting, held on February 20th, 1880, "to consider whether any, and, if any, what, changes should be made in the Constitution of the Society," beg leave to report as follows:—

(1) Your Committee have held a series of meetings, which have been very fully attended.[1]

In discussing the important and difficult subject committed to them by the Society, your Committee have endeavoured to go beyond the consideration of any recent events which may be conceived to have given rise to their appointment, and have looked rather to those essential changes which have taken place in the position of the Society since its original foundation, and which may have made some change in its constitution or practice necessary in order to adapt its machinery to existing conditions and circumstances.

(2) The original conception of the Society appears to have been that of a corporation of very limited magnitude, the members of which should meet monthly for the purpose of personally transacting all business connected with the great work for the furtherance of which the Charter of Incorporation was granted.

[1] The Members of the Committee were—

The Earl of Powis.	*Rev. F. Bennett.	Rev. R. T. Davidson.
Earl Nelson.	Hugh Birley, Esq., M.P.	Rev. J. Goring.
*The Bishop of Durham.	*Ven. Archdeacon Blomfield.	Rev. Canon Gregory.
*The Bishop of Winchester.	Rev. R. R. Bristow.	C. Raikes, Esq., C.S.I.
The Bishop of Carlisle.	F. Calvert, Esq., Q.C.	Rev. C. H. Sale.
The Bishop of Ely.	Rev. E. Capel Cure.	Rev. E. J. Selwyn.
Sir Charles P. Hobhouse, Bart.	Rev. Dr. Currey.	Rev. W. J. Stracey.

Those marked with a * were unable to be present at any of the meetings.

Nothing is said in the Charter as to the necessity for a Committee, it being apparently considered that the Secretary would act immediately under the directions of the Society.

(3) The work of the Society has happily long outgrown the possibility of being managed in the manner above described, and the Society has a Bye-law by which it is ordered, "That there shall be a Standing Committee (three of whom shall be a quorum) to prepare matters for the consideration of the Society at its Monthly Meetings." This Standing Committee is now a most important part of the Society's practical machinery.

(4) But in addition to the growth of the work of the Society, concerning the advantage of which there can be no two opinions, another change has taken place, concerning which opinions may possibly differ, but which must be accepted by all as an accomplished fact. The Corporation, instead of being limited to a comparatively small number of members, the greater portion of whom might be expected personally to take a part in the Society's affairs, has now grown to such dimensions, and the residences of many members are so distant from London, that it is simply impossible that any considerable portion of the whole number of Incorporated Members should take part in the Society's Monthly Meetings. When your Committee state that the actual number of Incorporated Members, who have a chartered right to take a part in the Society's proceedings, exceeds 4,500, residing in all parts of the United Kingdom, it will be seen that the carrying out of the provisions of the Charter in the manner which was originally contemplated, is absolutely impossible.

(5) Your Committee have therefore considered carefully whether it is possible so to modify existing arrangements as to give the Incorporated Members as a Body more influence and consequently an increased interest in the Society's proceedings, without expecting the great mass of them to attend the Monthly Meetings personally. It is obvious that this end can only be accomplished by some system of representation. In considering what this system should be, your Committee have endeavoured to follow as nearly as possible the lines indicated by the existing and past practice of the Society.

(6) It will be remembered that the constitution of the Standing Committee was modified not very long ago by the enactment of the following Bye-law :—

"IX.*a*. That with a view to give the Members of the Society dispersed throughout the country a more distinct voice in the management of the Society's affairs, and to encourage their interest in Missionary Work, the members resident in each diocese be at liberty to select, before the February meeting of the Corporation in each year, two of their own body, not being Vice-Presidents or paid officers of the Society, to represent them on the Standing Committee—such election being subject to confirmation by the Society at its Annual Meeting; and that each such diocesan election shall continue in force for a period of three years, unless a new election shall within that time take place. The election in each diocese shall be conducted by the Diocesan Secretary or Secretaries, in such manner as the Incorporated Members in that diocese shall determine."

(7) The effect of this Bye-law, the working of which your Committee understand to have been most satisfactory, has been to take a step in the direction of giving to the Standing Committee a representative character. Your Committee recommend that a further step should be taken in the same direction. According to Bye-law 5, in addition to certain official members,[1] "other members of the Standing Committee, not exceeding twenty-four in number, shall be elected by the Society out of its Incorporated Members."

This election is made at the Annual Meeting of the Society in February, by those who may happen to be present at the meeting. Your Committee recommend

[1] The complete constitution of the Standing Committee is as follows :—The President, Vice-Presidents (say 180), the Treasurers (3), the Secretary, 24 other members, whose election is regulated by Bye-laws 5—9, and of whom 6 members are elected annually, and Diocesan Representatives (at present 48 in number) elected under Bye-law IX.*a*.

that the election should be made by means of a system of voting papers, so that the Standing Committee may be regarded as representative of the whole body of Incorporated Members, that is, of the whole Society. Your Committee think it unnecessary to enter into details, which can be easily arranged if the principle recommended be adopted.

(8) Your Committee think that the Standing Committee, having been endowed with this enlarged representative character, should be expressly entrusted with a greater responsibility than that of simply preparing business for the Monthly Meetings of the Society. It is clear that practically much work must be done by the executive committee of any large body; but your Committee think that there should be no doubt left as to the power of the Standing Committee to transact all such business as is not either by the Charter or by any Bye-law or Order of the Society reserved for the Monthly Meetings. Your Committee think it desirable that the quorum of the Standing Committee should be raised from three to ten. Your Committee therefore recommend—

That Bye-law 2 should be modified so as to stand thus:—

> "That there shall be a Standing Committee (ten of whom shall be a quorum)[1] to prepare matters for the consideration of the Society at its Monthly, Quarterly, or Annual Meetings, and to transact all such business as is not either by the Charter or by any Bye-law or Order of the Society reserved for those meetings."

(9) Passing from the consideration of the Standing Committee, your Committee make the following recommendations concerning the meetings of the Society.

They recommend that at the Annual Meeting a summary of the proceedings of the Society be presented for adoption in addition to the audited statement of accounts required by the Charter.

For the more convenient conduct of the Monthly Meetings, they recommend that at the Annual Meeting three of the Vice-Presidents be nominated, one of whom shall take the chair at any Monthly Meeting in the absence of the President or of a Bishop holding an English see.

(10) The next recommendation which your Committee have to report is one of a much graver character. They have arrived at it after much anxious discussion.

It appears to your Committee that, following the principle enunciated in the fifth paragraph of this Report, they are bound to make provision for exceptional cases,—and they cannot be too exceptional,—in which questions are voted upon by those attending a meeting of the Society, that involve results so seriously affecting the best interests of the Society, not to say of the Church at large, that it is right to give the whole body of Incorporated Members the power of

[1] From the subjoined table it will be seen that during the twelve months ending April 30, 1880, there have been 26 meetings of the Standing Committee, attended by an average of over 21 members, the highest number present at any meeting being 30 and the lowest 10.

Meetings.		*No. present.*
1879. May	1	25
,,	8	18
,,	15	30
June	5	21
,,	12	28
July	3	18
,,	17	18
Oct.	9	17
,,	23	10
,,	30	13
Nov.	6	15
,,	20	23
,,	27	25
Dec.	4	20
,,	18	23
1880. Jan.	8	16
,,	15	19
,,	29	20
Feb.	5	22
,,	12	22
,,	19	30
,,	26	29
Mar.	11	23
,,	18	28
April	8	21
,,	15	18
	26	552

Average—21¼

expressing their opinion. Your Committee propose to give the members such power, but it is obvious that the provision by which this power is conferred should be accompanied with a security against abuse. They therefore propose a safeguard which, they believe, will be found abundantly sufficient, and which, they trust, will commend itself to the judgment of every member of the Society. Their recommendation is as follows:—

"It shall be in the power of any two members present at any meeting of the Society to propose that a poll of the whole Society be taken upon any specific question which has been voted upon at the meeting; and in the event of such proposal receiving the support of one-third of those present at the meeting, a poll of the whole Society shall be taken by means of voting papers: provided that on subsequent reference to the President his consent shall have been obtained."

(11) It appears that the question of membership at present involves two important practical difficulties.

Bye-law 10 provides that any person shall be eligible for election who "shall have subscribed to the General Fund of the Society not less than one guinea per annum during each of the two years preceding the first day of January of the year in which the recommendation shall be made." But when a member has once been incorporated, there is, on the one hand, no obligation upon him to continue his subscription (and many members have not, as a matter of fact, after election, continued to subscribe), and there is, on the other hand, practically no process by which he can cease to be a member, not even though he may have ceased to be a member of the Church of England.

Your Committee therefore, following the principles laid down in Bye-law 10, recommend as follows:—

A. That in future the following be the qualifications for membership:—

1. Membership of the Church of England.

2. Either (*a*) annual subscription of not less than one guinea to the General Fund of the Society—two such subscriptions at least to have been paid before the subscriber is eligible, as provided by the existing Bye-law; or (*b*) a donation of ten guineas or upwards in a single payment; or (*c*) to be an incumbent of a parish, or a curate in charge, who shall have in his parish an Association in aid of the Society, or an annual collection, and who remits to the General Fund of the Society not less than two guineas annually; or (*d*) recommendation by the Standing Committee, on the ground of important services rendered to the Society at home or abroad.

B. That any member hereafter elected shall forfeit his membership if he shall cease to satisfy the qualifications laid down by the rules of the Society.

C. That provision be made for the voluntary resignation of any Incorporated Member.

(12) Your Committee are further of opinion that it would be well in the event of a Supplemental Charter being obtained by the Society that it should contain, in addition to such matters as have already been recommended and as cannot be effected otherwise, the following:—

(A) A clause for the abolition of oath or declaration. (See paragraph 7 of Charter as follows:—

"And that the said President and Vice-Presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath to be to them administered by the President, or in his Absence by one of the Vice-Presidents of the Yeare preceeding, who are hereby authorized to administer the same, for the faithfull and due Execucon of their respective Offices and Places dureing the said Year.")

(B) The following clauses respecting property, of which the Society has on a former occasion expressed its approval:—

Tenure of Land.

NOTE—The Crown would probably not object to withdraw absolutely the limit to the yearly value of the lands to be held by the Society; but if it did the alternative clause below in italics is suggested.

Power to sell, exchange, lease, &c.

(*a*) "It shall be lawful for the said 'Society for the Propagation of the Gospel in Foreign Parts' and their successors to purchase, have, hold, take, and enjoy manors, messuages, lands, tenements, rents, advowsons, liberties, privileges, jurisdictions, franchises, and other hereditaments of any nature, tenure, or value, for any estate, term, or interest therein respectively, and whether or not the same or any of them shall exceed the clear yearly value of 2,000*l.*"

["*But so nevertheless that such of the said hereditaments as shall be held for an estate as of fee simple, together with such of the said hereditaments as shall be held for any term exceeding* 500 *years, shall not at any one time exceed in yearly value the sum of* 10,000*l.*"]

(*b*) "It shall be lawful for the said Society, for the purposes thereof, from time to time in their discretion to make sale or partition of, and to exchange, enfranchise, mortgage, demise, or otherwise deal with all or any part of the manors, messuages, lands, advowsons, hereditaments, and property of or to which they shall for the time being be seised or entitled, and to accept surrenders of any term of years or other interests therein, and to dedicate any parts thereof to the public for roads, streets, sewers, drains, sites for churches or schools, or other like objects, and to sell, demise, take in exchange, and otherwise deal with any land and the minerals thereunder either together or separately, and to make or join in making any roads, drains, or sewers, and to lay out any of their land for building purposes; and the said Society may sell as aforesaid, either by public auction or private contract, and either in consideration of any price or sum to be paid or secured, or of a rent-charge, or fee farm rent, and may in every case execute the powers aforesaid for such price or consideration with such payments for equality of exchange or partition at such rents, under such conditions and stipulations as to title or evidence, or commencement of title or otherwise, with and under such covenants and upon such terms in all respects as the said Society shall see fit. In particular the said Society may from time to time grant building, improving, or repairing leases of the same lands and hereditaments, or any of them, for any lives, renewable or not, or for any term of years in possession, and may enter into contracts for granting such leases at a future time, at such yearly rents and under such covenants and conditions as the said Society shall deem fit: and either with or without taking a fine or premium for any lease; and such rents may be so reserved as to increase from time to time, and may be apportioned amongst the hereditaments comprised in any contract in such manner as the said Society shall see fit, and generally such leases may be granted and such contracts be made upon such terms and conditions in all respects as the said Society shall deem reasonable and approve."

(C) A Clause giving the power of arranging by Bye-law the times of holding the Meetings of the Society.

(13) Your Committee, having now suggested those changes which seem to them necessary or desirable, come to the question of the necessity of a *Supplemental Charter*. They have thought it right, in discharge of the duty committed to them, to submit their recommendations to Counsel, in order that the Society might have adequate guidance in determining the course which should be taken.

The case was drafted by the Society's Solicitors, and after approval by F. Calvert, Esq., Q.C., one of your Committee, was submitted to Sir John Holker and Edward W. Stock, Esq.; the opinion can be seen in full, but your Committee believe that for the purpose of this Report it will be sufficient to quote the concluding paragraph, which is as follows:—

"The result is that in our opinion the recommendations of paragraphs (8) and (9) can be effected without further powers granted to the Society, but, that

in order to adopt and give effect to the *rest* of such recommendations, new powers should be obtained from the Crown, and in case of application being made for such further powers, we are of opinion that there is no reason why such powers should not be granted by Supplemental Charter, enlarging and modifying that of King William III."

(14) It is clear that the carrying into effect the recommendations of paragraphs (8) and (9) would not in itself be sufficient; and your Committee have no hesitation therefore in recommending that the necessary steps be taken for procuring a *Supplemental Charter* for the purpose of giving effect to their recommendations, or to such of them as the Society shall approve.

(15) Your Committee desire to lay special emphasis upon the phrase *Supplemental Charter*. They have no desire to obliterate the Charter under which the Society has existed so long, and for which they feel great reverence. It would not be difficult to specify points in which it is antique, and arrangements which would certainly not have been introduced into a Charter granted by Queen Victoria; but they shrink from any recommendation which would have the effect of modernising that which is old and venerable.

(16) Before concluding their Report, your Committee think it right to notice a suggestion which was made in the course of their discussions, and upon which the opinions of the members were nearly evenly balanced. It was suggested that it would be advantageous to the Society that the Archbishop of Canterbury should be *ex-officio* President of the Society, and that the Archbishop of York and the Bishops holding English Sees should be *ex-officio* Vice-Presidents. Your Committee have on the whole declined to make this recommendation, while they do not deny that much may be said in its favour.

(17) Finally your Committee have the satisfaction of assuring the Society that the recommendations contained in this their Report have been adopted with remarkable unanimity.

HARVEY CARLISLE,
Chairman.

In furtherance of the recommendations contained in this Report, the following Resolutions are suggested for adoption by the Society:—

I. That the twenty-four Members of the Standing Committee, mentioned in Bye-law 5, be elected by a system of voting papers.

II. That the Standing Committee, besides preparing business for the Monthly Meetings, have power to transact all such business as is not, either by the Charter, or by any Bye-law or Order of the Society, reserved for those meetings.

III. That three of the Vice-Presidents of the Society be nominated at the Annual Meeting, one of whom shall take the Chair at any Monthly Meeting in the absence of the President or of a Bishop holding an English See.

IV. That on the proposal of two members present at any Meeting, any question that may have been voted upon at that Meeting may be submitted to a poll of the whole Society by means of voting papers, provided that the proposal receive the support of one-third of the members present at the Meeting, and the subsequent consent of the President.

V. That in future the following be the qualifications for membership:— 1. Membership of the Church of England. 2. Either (*a*) an annual

subscription of not less than one guinea to the General Fund of the Society —two such subscriptions at least to have been paid before the subscriber is eligible, as provided by the existing Bye-law; or (*b*) a donation of ten guineas or upwards in a single payment; or (*c*) to be an incumbent of a parish, or a curate in charge, who shall have in his parish an Association in aid of the Society, or an annual collection, and who remits to the General Fund of the Society not less than two guineas annually; or (*d*) recommendation by the Standing Committee, on the ground of important services rendered to the Society at home or abroad.

VI. That in future members ceasing to fulfil the qualifications of membership shall forfeit the same.

VII. That provision be made for the resignation of membership.

VIII. That the Oath or Declaration of Office be abolished.

IX. That the powers of the Society to purchase, hold, or otherwise deal with lands and the like, be extended.

X. That the times of holding Meetings of the Society be regulated by Bye-laws.

XI. That a summary of the Proceedings of the Society be presented for adoption at the Annual Meeting.

XII. That steps be taken for obtaining a Supplemental Charter for the purpose of putting in operation the Resolutions now adopted by the Society.

XIII. That the carrying out of the preceding Resolutions be entrusted to the Standing Committee.

H. C.

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8. Leave was given to the Standing Committee to transact business of importance during the recess.

9. The Bishop of Mauritius and Bishop Kestell-Cornish took leave of the Society, in view of their speedy return to their respective Dioceses.

10. The Secretary announced that the Rev. R. Wahl, having been selected for the purpose by the Archbishops of Canterbury and York, had left England for work amongst the Nestorian Christians.

11. All the Candidates proposed for election in May, were elected into the Corporation.

12. The following Candidates were proposed for election in November:—

The Rev. E. J. Reeve, St. Peter's, Stockport; Rev. Joseph Henry, D.D., 18, Longford Terrace, Monkstown, Ireland; Major H. Smalley, R.E., 14, St. James's Square, S.W.; Samuel Veasey, Esq., Baldock; Rev. G. E. Egerton Warburton, Warburton, Warrington; Rev. W. Lees, Sidlow Bridge, Reigate; Rev. Arthur Guest, Lower Peover, Knutsford; Rev. C. L. Dundas, Charlton Kings, Cheltenham; Rev. R. N. Milford, East Knoyle, Hindon, Wilts; Rev. W. H. Barlee, Billinghurst, Horsham.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

SEPTEMBER 1, 1880.

CAPETOWN.

BISHOP JONES' VISITATION.

THE energetic Metropolitan was once more on a visitation tour when he last wrote to the Society. His letter, which was dated from Beaufort on the 14th May, contained much encouraging information, from which we select the following as giving a general idea of the results of his journey, and of the outlook in the diocese:—

"I have visited the parishes of Paarl, Ceres, Victoria West, Prince Albert, and Oudtshoorn, and am now at Beaufort, whence I go to Fraserburg, and so home again. It is a tedious journey, the distances in this part of the diocese being so great. At Oudtshoorn I consecrated a pretty and well-built chancel. It is a thorough English village church now. The Mission work at Paarl, under Mr. Curlewis, as well as that at Klein Drakenstein, under the catechist Mr. Jenkins, are strong, flourishing, and thorough. I am glad to say the English congregation at Upper Paarl, under Mr. Clark, is steadily increasing. A movement is now on foot there —and very necessary it is—for enlarging the church. The work goes quietly on at Ceres, not making any rapid growth, but it is

satisfactory, and the people united and doing their best. At Victoria the work is still, as it always has been, very small; but I confirmed ten candidates, the largest number I ever had there at one time. The Synod meets next month on the Feast of St. Peter, the anniversary of Bishop Gray's consecration. I am a little anxious about it; but I have no reason to be otherwise than hopeful."

GRAHAMSTOWN.

THE KAFFIR INSTITUTION.—WORK IN THE RURAL DISTRICTS.

THE report of the Kaffir Institution at Grahamstown, furnished to the Missionary Conference last year, presents so many features of interest and encouragement that no apology is needed for transferring the greater part of it to our pages.

"The number of names upon the books during the past year have been forty-one, viz. :—6 Kaffirs, 19 Fingoes, 12 Basutos, 2 Bathlapings, 1 Morolong, 1 Matabele.

"At the present time there are thirty-one resident, four having left during the quarter just closed. The numbers from one cause and another have not increased as was hoped last year. The long-continued drought, which so greatly impoverished the natives, and the great distance Grahamstown is from the chief Church Missions, and from the Transkeian Fingo Locations, are probably the chief causes of the smallness of the numbers sent here for education. The payment of school fees, amounting to from 5*l.* to 6*l.* per annum, is insisted on, and as a general rule these amounts are readily paid, although during 1877 and 1878 the amount of arrears was considerable, owing, no doubt, to the hard times. £72 19*s.* is the actual amount received during the year, but about 30*l.* arrears has since been paid up, and about the like amount promised shortly. There can be no doubt whatever that a very large proportion of the natives are well able to pay the small sum asked, and that there is no better way of teaching them the true value of education than by insisting upon their paying for it.

"NATIVE THEOLOGICAL STUDENTS.

"On Mid-Lent Sunday the Bishop ordained to the diaconate in St. Philip's Church, Grahamstown, the two theological students who for the past three years had been under the care of the theological tutor, the Rev. Chancellor Espin. Both of them had in every way given the highest satisfaction to the Institution authorities during their time of probation. The Rev. William Philip still remains at the Institution, as Assistant Master, and since the resignation of the late Second Master, Mr. J. T. Pocock, at the end of last year, he has most ably and conscientiously carried on the work of the Institution, whenever the Principal has been absent on duty. The Rev. Daniel Malgas left immediately

after his ordination to assist the Rev. A. Maggs at St. Luke's Mission, Newlands.

"Barnabas Mzileni, the only student at present in residence, arrived at the beginning of 1879, and the S.P.C.K. has promised a grant towards his maintenance.

"Good use has been made of our small theological library, not only by the native students, but also by some of the clergy of the diocese. During the past year a few more standard works have been added.

"A great number of copies of the S.P.C.K. *Plain Commentary on the Old and New Testament* have been sold to natives at cost price, and are still in demand.

"A supply of Kaffir Prayer-books has been lately received at the Institution, and can be obtained at the following prices :—single copy 1*s*., or 10*s*. per doz.

"GOVERNMENT EXAMINATION.

"The school was inspected and examined by the Government Inspector about a year since, and he was able to report very favourably of it.

"There was only one candidate for the Government Examination for Elementary Teacher's Certificate last September—Philip Tshacila, from All Saints Mission, Transkei—who obtained a certificate with honours, standing 66 in the Honour List. (Eight lads have been examined during the past week, but with what result is not yet known.)

"The four lads who passed in September, 1877, have all been employed as schoolmasters—one on the Herschel Mission (Provisional certificate), and the other three in the Bloemfontein diocese.

"NIGHT SCHOOL.

"The night-school for the apprentices and lower boys in the school is still carried on, and considerable progress has been made since last year by some of the Basuto apprentices. Several servants in the neighbourhood avail themselves of this school.

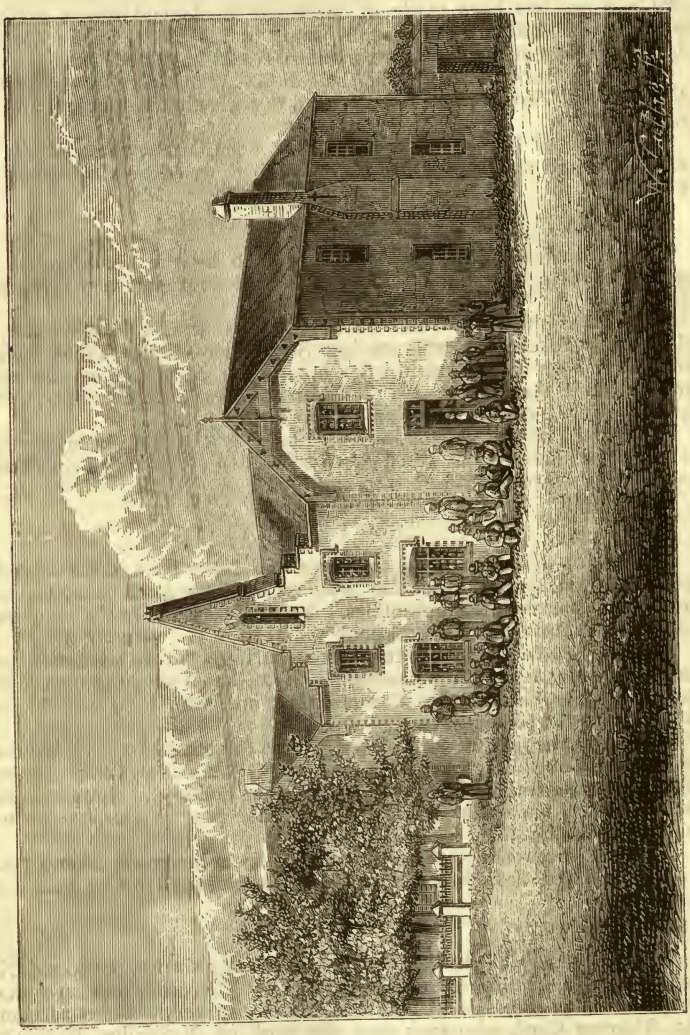
"On the whole I am able to report that a good deal of honest work has been done by the boys, especially by some of those who were preparing for the Government Examination, and who have worked most diligently out of school hours.

"It is with the greatest regret that I have to note that at Easter it was necessary to flog and expel from the Institution six boys who had been guilty of gross immorality during the Easter holidays. Since that time the conduct of the boys, especially during the past quarter, has been all that could be desired.

"The lady-matron from England retired from her work, after a year's trial, and since then her duties have been carried on as before her arrival.

"INDUSTRIAL WORK.

The Carpenters' Shop.—There have been only six apprentices during the year, and of these two left in March. The other four have made considerable progress in their trade, under the very able instruction of Mr. Thomas Card, who took over the work on November 18th, 1878. Although it has been widely made known that more apprentices could be received here, no applications have been made for admission. There seems to be an objection on the part of many lads to be apprenticed for so long a period as four years, but very little would be learnt by them in



KAFFIR COLLEGE, GRAHAMSTOWN.

a shorter period—certainly not enough to enable them to gain an *honest* livelihood by their trade.

"The gross amount of work done during the year by the instructor and apprentices amounts to about 700*l.* The work has been of various kinds, including many branches of the trade—doors, windows, verandahs, a large plank and iron dining hall, painting and general repairs of the schoolroom and dormitories, dining-tables, fencing, &c. &c. For the present many orders have been obliged to be refused, as the entire staff will be required to complete the carpentry work of the proposed additions to the Institution buildings.

"The special grant of 200*l.* per annum from the S.P.G. ceases next year, 1880. It is hoped that a smaller grant of say 50*l.* per annum will be continued, as the work is hardly self-supporting yet, but it is hoped will soon become so.

"*The Gardens.*—The two hours' manual labour from 2 till 4 P.M. daily have been carried on with great success. Many of the lads have become first-rate hands in using the spade, and notwithstanding that the drought continued during the first six months of the year for which our report is given, 76*l.* 2*s.* 3*d.* was received for produce sold, chiefly potatoes, for which a ready sale has been found. The new lands, purchased in 1877, have been well worked, and an enormous crop of potatoes was yielded, a great part of which is still for sale. Of course with the return of good seasons, and plenty, the produce is not likely to yield so large a sum during the current year.

"*The Fowl Yard.*—The sale of eggs and poultry amounted to 12*l.* 8*s.* 6*d.*

"*The Printing Press.*—Since the departure of Mr. J. T. Pocock, who undertook the care of the printing press, we have been unable to make use of it. With so many presses at work in the town, it does not seem advisable at present to start printing as a separate branch of industry.

"INSTITUTION PROPERTIES.

"No further additions have been made to the property of the Institution. But since the last conference the house in Constitution Street has been put in thorough repair, considerable alterations and improvements have been made—a new dining-room, pantry, and kitchen having been added. The whole of the rooms have been ceiled with boards, repainted and papered, new fencing erected, and drains laid down at the cost of about 300*l.* It is now let for 80*l.* per annum. £100 of the debt upon the Institution has lately been paid off, and it was hoped that it would have been reduced still more, but it has become necessary to use the money in making additions to the dwelling-house, which will be greatly improved thereby. The liabilities at present amount to 1,360*l.* 7*s.* 5*d.*, viz. :—

"Mortgages	£1,000	0	0
Loan from Chapel Fund ...	310	7	5
Loan without Interest ...	50	0	0

All transfer dues, &c., upon the properties have been paid, but on two the transfers have not been completed, owing to the mislaying of some of the diagrams.

"The chapel fund now amounts to 507*l.* 13*s.* 7*d.* It was purposed to have laid the foundation-stone of the much-wanted chapel this year, but its building has been deferred for a few months, owing to the absence of the architect in England. It is estimated that at least 1,000*l.* will be required to build this 'House of God.'

"The premiums for insurance of the Institution properties will for the future be made a charge upon the funds of the Institution. The town and divisional rates and house duty form a large item of expenditure, as since the passing of the new Municipal Act the buildings are no longer free. The total rates for the past year upon our properties amounted to *37l. 7s. 10d.*

"In conclusion I would wish to place on record the valuable assistance I received during five and a half years from Mr. J. T. Pocock, my late second master, from whom we parted last year with, I hope, mutual regret. Many that were taught by him here will, I feel sure, ever remember his labour in their behalf. We wish him every success in his new sphere of life."

The Rev. R. J. Mullins, the Principal of the Institution and writer of the above, has supplemented it in a letter by the following :—

"Before the outbreak of the war with the Galekas and Gaikas in October, 1877, our numbers were over fifty. There were natives here from all the tribes surrounding the colony, and there seemed every reason to believe that the numbers would still further increase. However, the war broke out, and many of the lads did not return from their Christmas holidays. Many left altogether, because their parents could no longer afford to send them to school, and the drought which set in just at the same time was also a great hindrance. The number during 1878 was only thirty-six, and during 1879 it fell to thirty. We have ample accommodation here for sixty, so that it is rather disheartening to see the schoolroom so empty. There are, however, other reasons besides war and drought to account for the smallness of our numbers.

"When we began the Institution in 1860, there were only two other such schools on the frontier—(? Nicholtown), belonging to the Wesleyans, and Lovedale, Free Church. But now there are so many of a like nature close to the very doors of the natives, and Grahamstown is so distant from the Mission field, that naturally they prefer a school nearer home. The Free Church has opened a vigorous branch-school in the Transkei, the Wesleyans a most successful one at Canterbury, also in the Transkei. At Newlands Mr. Maggs has a capital boarding-school. There is another at St. Mark's, under Archdeacon Waters, and Mr. Taberer is just going to start one at St. Matthew's.

"Under these circumstances, it is not surprising that my numbers have decreased. Still, whilst the supply has greatly ceased from Kaffraria, a new source has been opened within the colony. I have lately received several lads from the western part of the diocese; and there are here now seven boys from Graaff Reinet, two from Somerset, five from Port Elizabeth, and six from the Peddie district. Four Morolongs have been sent to me from Bloemfontein. Our present number is thirty, and now that war seems to be over, and the copious rains have removed all fear of drought, I hope that matters will take a turn for the better.

"At the last Government Examination three of the lads obtained the certificate, and two a provisional certificate for two years. I hope next September that I shall have four to pass—two in the honour list, and two pass. These examinations are useful in one way, but a hindrance in another. They are useful in that they give the boys a standard to work up to, a hindrance in that we are obliged to keep them very much at work upon the subjects they have to be examined in, to the exclusion of

much that would be most useful to them as native catechists. The Government very properly require a fair knowledge of English. The papers have to be answered in English, and Kaffir and Basuto are only optional subjects. Of course the Europeans have a great advantage over the natives. Had they to do their papers in Kaffir not many would pass, I fear. It is very hard work teaching a native the mysteries of Morell's English Grammar, and that fearful book, Morrison's School Management.

"The Rev. William Philip, the Kaffir deacon, who has been with me over ten years, and was educated here, is most useful to me in every way, and in my absence carries on the work of the Institution right well.

"Our day is thus divided :—

"Matins, 7 ; and after that Scripture lesson till 8.

"8.15 Breakfast.

"9 to 1 School.

"1 to 2 Dinner.

"2 to 4 Manual labour in the garden.

"4 to 6 Recreation.

"6 Tea.

"6.45 to 8.30 Evening preparation.

"The apprentices' hours are—

"Summer 6 to 5
"Winter 7 to 5
} With an hour for breakfast and dinner.

"Some two or three have made very fair progress in their trade, but the time at first fixed—three years only—is a great deal too short for them to learn a trade like carpentry fully. They are all now thoroughly repairing the Institution buildings, which have not been touched since they were erected in 1873. I have a most excellent carpenter, who takes the greatest pains with the lads, and will not pass over slovenly work. Several of my lads have found employment in the Government service as constables and interpreters—but like all natives, they are fond of change, and like wandering from one employment to another.

"A great effort is being made now to teach the natives to become self-supporting as regards their own clergy. We have a Native Ministry Fund, and though only in its infancy yet, many of the native congregations send down very fair sums quarterly to it. We made a very great mistake years ago in not insisting upon regular contributions from all converts. We are sadly wanting in our Church in a system for the *regular* collection of small offerings towards the ministry. At home we are endowed, and have not yet learnt the art of teaching people to give regularly. This is the case not only with the natives, but more particularly with the Europeans. I don't know how they imagine a parson lives. I wish they would only inquire. They have an idea that if they provide 100*l.* per annum the Bishop ought to be able to provide a *first-rate* man for them, and he is expected to pay perhaps 50*l.* for his house, keep a horse, and contribute most liberally to all charities. However, matters are at last upon the mend, and it is time they were."

That Mr. Mullins' time on week-days is well employed, the above makes manifest. Nor is Sunday a day of rest with him, as will be seen from his graphic account of the work going on in the rural districts of the diocese :—

"In October, 1869, I offered to assist the late Rev. G. Thompson, the curate of the Grahamstown rural districts, and it was agreed that I

should visit Fort Brown once a month, distant about eighteen miles. In 1870 I took over two more stations and farm houses, in the neighbourhood of Hilton and Manley's Flat. Good Mr. Thompson was called to his rest in June, 1874, after twenty-five years' incessant labour amongst the farmers and villages around Grahamstown. The fruit of his work is now being reaped, and will be for many generations to come. Upon my return from England in 1875 I again took up my old stations, and also some others which had been regularly visited by Mr. Thompson.

"I was able to visit them only once a month myself, but the Grahamstown clergy have kindly helped me to keep a fortnightly service going at one of the nearest stations. The inclosed programme will show how the Sunday work is arranged.

"*1st Sunday in the month.—St. Peter's Church, Hilton,* distant twelve miles from town. This church has been open now three years. It is built in memory of the Rev. George Thompson, by subscriptions from various friends; but the majority of the money (over 900*l.*) has been provided by three or four farmers in the immediate neighbourhood. It stands upon the rising ground, about a quarter of a mile from Hilton farm house. The ground was given by the owners of Hilton. The church is Norman, and will, when fitted up, seat about 100. The average congregation is about fifty; sometimes as many as seventy. This is the station that is visited on the third Sunday in the month by one of the Grahamstown clergy. The church is built of stone, pointed inside and out; floor, cement; roof, timber and thatch. We hope shortly to ceil the church, as the thatch is bad for sound. The chancel is already fitted up, a most handsome altar-cloth having been presented by Miss Couplestone, of the Bloemfontein Sisters. The windows are stained. Altogether it is one of the most complete little churches in the diocese. S. Street, Esq., of Grahamstown, was the architect. There were fifty-five communicants last year, and there are seventy-six upon the list. Many of these, however, are passers-by, or visitors. The offertory collections for the year ending Easter, 1872, were 19*l.* 11*s.* 2*d.*, and increased to 72*l.* 17*s.* 3*d.* Easter, 1879. This year the amount is 77*l.* 6*s.* 7*d.*

"The farmers in the neighbourhood are some of the most intelligent in the colony, and have contributed generously to the Church Building Fund, and also to Diocesan Funds, as you will see by inclosed memo.

"The Holy Communion is celebrated here upon the first Sunday in the month, and the greater festivals.

"On Good Friday I had a congregation of thirty-five, and on Easter Day, Canon Espin, who took the service, had twenty-three communicants. There would have been more, only the deluge of rain we had on Easter Eve prevented many from travelling so great a distance. Many who attend regularly have either to leave home at five in the morning, or on Saturday night.

"Directly service is over here I ride on to Highlands, about ten miles in a south-westerly direction. There we hold service at present in the waiting-room of the railway station. The congregation are hoping, however, speedily to erect a small chapel, that they may have a place of their own; and C. H. Hubly, Esq., the Civil Commissioner of Grahamstown, has promised the land upon which to erect it, as the most convenient spot will be a corner of his farm. The congregation here consists almost entirely now of farmers from the neighbourhood. As it is held at three in the afternoon—not a very convenient hour for people living at a distance—the numbers vary much. On a fine afternoon as many as thirty attend—if the weather is threatening, about fifteen. Still

they are most thankful for my visits, and last year presented me with a purse containing over 8*l.*, in token of their sympathy with me in a great family loss I then sustained. I held the first service here September 3rd, 1876. Mr. Thompson used to have a service in the neighbourhood in the morning, but working as I am, single-handed, I cannot afford a morning. After service, a ride of about sixteen miles across open country brings me back to town, for I cannot make use of the railway.

"*2nd Sunday in the month.—Middleton Carlisle Brodyn*, on the Fish River, is the station I visit on this Sunday. It is distant thirty-two miles from town, and of course I have to ride there on Saturday evening. This again is the revival of a service held in the neighbourhood for many years by Mr. Thompson. During a protracted drought many farmers had to move away with their stock, but now they have taken up a new employment—ostrich farming—with very great success; and on September 30th, 1877, I visited them again for the first time. The building in which Mr. Thompson held service has been pulled down, but Mr. J. O. Norton, of Middleton, kindly placed his house at our disposal. The congregation averages about thirty. The farms here are very large, and those attending have to drive long distances over most fearful roads. The nearest farm to Middleton is about six miles, but some travel as much as sixteen to be present at service. At present the service is held in Mr. Norton's dining-room; but those attending have already subscribed about 400*l.* towards the building of a church, and I hope to-morrow when I go there to hear that they are ready to begin work. As I have made it a rule in my ministering not to celebrate the Holy Communion *publicly* in private houses, I can give no list of communicants. I am glad to say, however, that *many* of this congregation are communicants at St. Peter's, Hilton, which is about twenty miles distant. There are very large families of children growing up in this neighbourhood, and I am very glad that they should have Church ministrations amongst them. Directly the church is built I intend to organise a Sunday-school amongst them. The great difficulty of carrying this out is the distance people have to travel. Say a farmer lives twelve miles distant; he must then leave home at 9 A.M., to be in time for service at 11—for you cannot drive or ride over these roads more than six miles an hour, with any comfort. Say service is over at 1; two hours' drive brings it to 3 P.M. If they remain to Sunday-school it makes it later still, and all the stock and farm *duties* have to be attended to.

"Directly after dinner I have to leave for town—a six hours' ride—one half of it generally in the dark.

"I make it a rule, if possible, to reach home Sunday evening, so that I may begin work on Monday at 9 A.M. Sometimes, however, especially in the winter months, this is impossible; but I am always welcome at any of the farms lying half-way to town. Once or twice on very dark nights I have completely gone astray; but my old steed 'Van Tromp,' who does all my work, now knows the roads so well that he will bring me safely home on the darkest night. Unfortunately he is getting old and stiff, and I fear I shall have to replace him with a new steed; and all the farmers tell me I shall not find his like in a hurry. It is wonderful how fond one becomes of the horse that is your companion over so many miles of country, and generally your sole companion. Last year out of the 2,324 miles I had to ride on Sunday duty, he carried me 2,260.

"*3rd Sunday in the month.—St. Peter's, Sidbury.* The village of Sidbury lies to the west of Grahamstown, on the old road to Port Elizabeth.

The distance is as near as possible thirty miles. It was originally one of the Government Chaplaincies, and even now a clergyman draws 200*l.* as Government Chaplain for Sidbury; but he has not been near the place *for years*, and lives some twenty-five or more miles distant, at a place called Alexandria. The village consists of eight cottages (including two parsonages), a Wesleyan chapel and the church. The church is a large plain stone building, roofed with slate; large square windows, and of anything but ecclesiastical architecture. It is, however, most substantially built, and we have now greatly improved the interior. This station for many years was visited by Mr. Thompson twice a month. I took service there for the first time in October, 1875, and have continued a monthly visit regularly ever since, keeping also Christmas Day and Easter Day. My work here is most encouraging. The congregation averages from sixty to seventy; many of the Wesleyans attend this service.

"My excellent churchwarden, Cuthbert Rippon, Esq., one of the salt of the earth, reads services on the first Sunday in the month. The Wesleyans hold service in their chapel on the second and last Sundays, and I visit on the third. The people here have great distances to come, but are most regular and punctual in attendance. Easter Eve I rode down, but when within six miles of Sidbury was obliged to take refuge for the night at one of the farms, as it came on to pour in torrents. The drought has just broken up, and we are getting more than enough rain. Fortunately it cleared on Easter Day—only occasional showers, but the roads were running streams. Many of the more distant among the congregation were unable to attend service. Still over sixty were present, and I am glad to say there were twenty-six communicants. There are on the roll forty-nine communicants, about twenty being most regular in their attendance. Others, from their distance from the church, or from what cause or another, are not so regular. In the afternoon (Easter Day) we had evensong at three, and I spoke a few words to the children present. There was a congregation of fifty-five, many having remained to attend the afternoon service. Generally I have to start directly after morning service, in order to reach home (thirty miles) that night. From Easter 1876 till November last year, however, I had another station—Alicedale. This is a railway junction, where the branch line turns off to Grahamstown, from the main line between Port Elizabeth to Cradock. In 1875 the construction was begun. When I first visited the place in 1876 there were two or three wooden huts—one stone Government store (in which we held service), and numerous tents. From month to month, however, the place grew—wooden huts being erected in all quarters; some have disappeared, others still standing. The chief engineer, Mr. Mason, entered very kindly into all my plans and wishes, and I established a monthly service on my Sidbury Sunday at 5 P.M., Alicedale being about twelve miles from Sidbury; and latterly we have had a celebration of the Holy Communion at 8 A.M. on the Monday morning. The congregation here was never very large, and I never had any time to visit the residents and become personally acquainted with them, as I had thirty-four miles' ride to town on the Monday over very bad roads. However, it kept the Church alive there, and now the railway is opened the Rev. W. Impey is enabled to visit it regularly every month, and spend two nights there.

"For the past three years we have used a large wooden room for service, and I was also able to obtain a grant from the Government towards a school. The scholars are not numerous—but they are better

in school than running idle about a railway camp. However, this has now ceased to be under my charge.

"*4th Sunday in the month.—Fort Brown.* This is my oldest out-station. I first visited it in October, 1869. It is one of the old military posts on the main road to Fort Beaufort, and is on the banks of the Great Fish River, where there is a bridge. When I first visited it, and for some years after, it was garrisoned by an officer and part of a troop of the Frontier Mounted Police; but these have been removed elsewhere, and the attendants are the neighbouring farmers only. The congregation has dwindled down to sixteen or twenty. The majority of the farmers in that neighbourhood are Dutch. The greater part of the congregation consists of the family of Mr. Arthur Douglass, one of our most energetic Ostrich farmers, and also a great benefactor to the Church. His farm is about seven miles from the Fort, and I have been meditating removing the service there, as I believe it would be nearer to several other English farms; but as for several reasons the immediate inhabitants of Fort Brown would be unable to attend, I at present defer making any alteration. Fort Brown is only eighteen miles from town, so that I am able to ride there and back in the same day, easily.

"*5th Sunday in the month.—Manley's Flat.* When five Sundays occur in a month I visit a place about nine miles from town to the south-east. There I built a small chapel-schoolroom, to contain about fifty, some years ago, but soon afterwards the Wesleyans restored a chapel a mile off, that had been destroyed in the war, and as the majority of the folk in that part are Wesleyans, the Church congregation gradually fell off. At the beginning of last year (1879) therefore, I placed Middleton with its large congregation as the station to be visited on the 2nd Sunday, and only go to Manley's Flat once a quarter.

"About a mile or so beyond my school-chapel, Manley's Flat, lives a very respectable Fingo, named Sam, who carries on a native service in his own kraal. Whenever I visit the Flats, therefore, I take an afternoon service at Sam's, at 2 P.M., and there are generally from sixteen to twenty people present. I inclose herewith the Annual Statement for Hilton and the Rural Districts, and also for Sidbury, for 1879—that for the past year not being printed yet.

"We have for years at these stations always had a collection for S.P.G., for I tell the people, year by year, it is owing to my receiving a stipend, as Missionary, that I am able to visit them on the Sundays. In fact, altogether, from the several congregations a very respectable sum is raised for diocesan and extra-parochial purposes. I should be very glad to see a resident clergyman at Sidbury. It is an important centre, but very poor. The farmers in that quarter are amongst the poorest in my district. I fear, therefore, unless Sidbury is tacked on to some other station, or village, it will never possess a clergyman of its own again. The situation is dull and dreary, although there are some lovely spots and delightful scenery within walking distance. It is a part that would well suit a middle-aged man, fond of riding, and reading, and to whom a stipend was no object. Should you know such a one ready to work *pro Deo*, please tell him of Sidbury, and save me my sixty miles' ride per month. I shall, I hope, continue my visits there *till* I can hand over my congregation to such a man, for I should be sorry to see it crumble away again. In October last the congregation of Sidbury presented me with a most warm and sympathizing address, and a present of 21*l.*, to show their sympathy. Such spontaneous acts are very cheering to us. I most thankfully report that my health is very good, and, save a six weeks'

cold, in September, 1878, I have not been obliged to miss but about two appointments, whatever the weather might be. It is only by being regular and punctual that such services can be maintained. People who have driven ten or twelve miles to service feel naturally aggrieved if the parson does not turn up.

"At Sidbury, Easter, 1879, the parishioners presented Mr. C. Rippon, the churchwarden, with a handsomely-bound copy of Wordsworth's *Commentary*, as an expression of their gratitude to him for regularly reading divine service upon the first Sunday in the month. I can only add, that in addition to my school work, I have, in the evening, to work at the Diocese and Mission accounts and correspondence, being sole Diocesan and Missionary secretary. Lately the Board has also made me treasurer of nearly all the diocesan funds, and this is a very great help to me in my work, as before I had to run after various treasurers for accounts, and they were seldom free to give them in when wanted.

"I am glad to report that our diocesan funds seem inclined to improve at last, and have, since the Synod, taken a decided turn for the good."

MARITZBURG AND ZULULAND.

A SAD BEREAVEMENT.—THE SPRINGVALE MISSION.—PROGRESS AT ISANDHLWANA.

WE had already marked for insertion in this number of our magazine a letter written at the beginning of the year by the Rev. William Greenstock, of Springvale, which we believed would be acceptable to our readers, when the sad news reached us of the subsequent death of Mrs. Greenstock. The circumstance adds a sorrowful interest to the narrative of our Missionary's return to his work. The poor lady had but just joined her husband at Springvale with their children, after a journey of great anxiety and fatigue, when she took a chill in visiting a sick child; upon which paralysis supervened, the consequence, no doubt, of all she had recently undergone; and she passed away on the 21st of April. Those who know the bitterness of domestic trials, even amid the alleviations of life in happy England, will not need to be asked for sympathy and prayers on behalf of those to whose grief is added the manifold hardship of Missionary exile.

The following is the letter of Mr. Greenstock:—

"My second trip to South Africa was a great contrast to my first acquaintance with the ocean when, a quarter of a century ago, I sailed with Bishop Armstrong to his distant diocese. A voyage which was then really formidable, at all events to me, from its delays and discomforts, is now expeditious and pleasant. But having to leave my family in England,

it was with a heavy heart that I started from London on the evening of October 2nd, and went on board Donald Currie's steamer the *Dunrobin Castle* at Dartmouth next day. The steamer was crowded with first, second, and third class passengers. I was fortunate in the companions of my cabin, one of whom had a letter of introduction to me from a friend of Missions. On the first Sunday the captain read prayers in the forenoon, and I held service in the evening; but on the other Sundays I conducted both services. I preached twice, and celebrated the Holy Communion once (in the early morning). There were four communicants. Every morning, weather permitting, we had prayers on the quarter-deck. This service was much appreciated by a few. There was a Moravian Missionary on board, and two Roman Catholic clergymen—the one Irish, the other French. The latter was well up in the history of the Anglican orders. The officers exerted themselves for the amusement of the passengers in the way of concerts, plays, and games; and one evening a Cape magistrate and myself gave lectures on our South African experiences. Sunday the 26th found us in Capetown, and I had the pleasure of taking part in the Cathedral service, and renewing my acquaintance with the Dean, Canon Lightfoot, and Mr. Bindley, the Precentor. Capetown seemed the one tranquil spot in the South African Church. Unfortunately the Bishop, whom I have never met, was away on visitation. Though the time was short I managed to see the Governor and Lady Frere. Deeply do I regret that so good a friend as Sir Bartle Frere has no longer in his care the government of Natal.

"On Monday afternoon the Natal passengers were transferred to the *Lapland*. The voyage along the coast was exceptionally good. The sea was as smooth as a river, and the moonlight gave the scenery at night a wondrous charm. In Algoa Bay we remained only twenty minutes. Sorry I was not to see my many Port Elizabeth friends, and especially grieved to miss Daniel Mzamo, the native deacon of St. Stephen's. But fair as our coasting had been, a different experience awaited us at the Natal anchorage on October 31st. A south-easter was on, and prevented our landing; and a tremendous sea broke over our bows, nearly washing a passenger overboard, and flooding the saloon. Next day the wind had changed, and blowing off the shore made landing possible, and we were taken in a steam-tug over the bar into the beautiful bay. It was a striking scene. All Saints' Day is a public holiday in Natal, and boat-loads of people were crossing from the Point to the Bluff 'on pleasure bent.' But there were features reminding one of the stern realities of war, through which the colony had so recently passed. A regiment of sunburnt soldiers was embarking and leaving Natal, doubtless with little regret. A fresh breeze gave life and motion to everything except our tug, for that stuck on a sandbank, and we had to be transferred to boats to reach the quay, where a sharp look-out had to be kept for the luggage that came ashore in uncertain detachments. The Customs officers were obliging, and facilitated matters as much as they could. My things were got at last to the station, and I went on by rail to Durban. My reminiscences of the climate were anything but pleasant, and led me to get away from the sandy sun-baked town as soon as possible; so I determined to spend the Sunday in Pinetown. The train started almost to the second. I could hardly believe such punctuality possible in a country whose national anthem is said to be 'Wait for the Waggon.' Such a winding railroad I never saw before. The ascent from the coast being by a succession of steppes, a direct line is of course out of the question; but this does not entirely explain the strange meandering. At present one hears the railway spoken of as a

mere toy, though some expect great things from it when the coal district is tapped. During and since the war the small portion of the line already completed has been extremely useful for the transport of troops and stores. Pinetown presented a different appearance to its quiet dulness of 1875, the white tents of the military camp showing well in the beautiful landscape. Right glad to have escaped from Durban, I was pleased to have a quiet Sunday and visit the aged and faithful clergyman, Mr. Walton, giving him what help I could. He has a small school for natives, which is a good specimen of what may be done by colonial clergy for the coloured people. The railway extending at present only to Botha's Hill, the rest of the journey to Maritzburg was performed in an omnibus. I reached the capital on the Monday evening, and was sent to the Presbyterian minister's house by mistake, as I was supposed to be a Scotch 'Evangelist' who was expected the same day. The Bishop was absent on visitation in Alfredia, but I soon found myself hospitably received by Archdeacon Usherwood. By great good fortune Mr. Johnson, the catechist in charge of Springvale, was in Maritzburg, on his way from Isandhlwana, where he had been prospecting for a Mission, and I was able to go on next day in his trap. The journey from Maritzburg to Springvale took two days—Richmond being the stopping-place on the Tuesday night. It is a pretty village, but absurdly small for such a name and position. The Diocesan College for Girls is delightfully and healthily situated, and it is a pity that it has not been more successful financially. Richmond has a nice little church, and a very energetic clergyman. The River Umkomazi is the boundary between his parish and that of Springvale. In crossing it one was made sensible of being in the midst of heathendom. A large number of bridles were being carried across by natives. These had been stolen from a white man's waggon, and recovered through the agency of a 'seer,' who is quite an institution amongst the Natal natives. Marvellous stories are told of the success of such diviners in discovering stolen property, and they are often applied to by Europeans. The seer's consultation fee is said to be one shilling (strikingly similar to the 'fourth part of a shekel of silver'), though the applicant may give as much more as he likes. The bridles had been found, in accordance with the divination, in the hut of a road-party. The scenery of the Umkomazi valley is of the grandest description; but it was impossible to enjoy it properly on account of the great heat. It was a weary day, getting to Springvale—as it lies off the line of traffic the road leading to it is little attended to, and the last climb has the evil pre-eminence of being called Satan's Hill. However, the Mission was reached at last on the evening of November 5th—thirty-three days from the date of my leaving Dartmouth. It was a great change from the damp and cold of the English climate. Fire-flies flitting here and there through the night-air told of the different conditions into which one had been so quickly transported.

"Springvale is so called, not from the abundance, but the scarcity of water. It means that there is no perennially flowing river, dependence having to be placed on springs, and this is a great drawback in a country subject to droughts several years in succession. Irrigation is an impossibility here except at a vast expense. The parsonage-house is a very good one, but too low in its situation, a constant fault in European building. The heat is at times intense, whereas on the hill, or even a few hundred yards up the slope, there will be a refreshing breeze. There are a great many straggling buildings, a good deal out of repair. A stone church is in progress, but it has got no higher than the window-sills. A room, thirty-six by eighteen, is used as a school and chapel, and has done duty in this

way for twenty years. In front of this building is preserved the mimosa (thorn-tree) under which Bishop Callaway first preached. The Mission estate is three thousand acres—part of this was a grant from Government, and part the gift of Bishop Callaway. The natives who live on this land are the residuum after the best have been drafted off to Kaffraria and Griqualand East.

"The heathen element is very strong, and the Christian population have had great difficulties to contend with in their surroundings, and it is not to be wondered at if they have fallen off from a former higher standard. Beer drinkings are a great evil. A man has a brew from Kafir-corn, and the whole of his neighbours flock to have a share, invited or uninvited. Quarrels soon arise, and often end in a free fight. A dispute or debate, is most exciting. To give effect to an argument they have a way of striking one finger against another, with a loud report, an

MISSION HOUSE, SPRINGVALE.

accomplishment that would create a great sensation were it introduced into English oratory. The fear of witchcraft weighs like a heavy burden on their minds. It may be remembered that when the Deacon, Umpengula, died, the people were with difficulty restrained from killing a man who was suspected of having bewitched (or poisoned) him. And now there is constant ill-will between neighbours on what we should think truly absurd grounds—for instance, if a person after walking by another's house turns back without any apparent reason he will be suspected of exerting an evil influence. The natives having been originally permitted to squat and cultivate without payment there has been great difficulty in getting them to contribute something towards the support of the Mission. Mr. Jenkinson very properly insisted on this in the case of new tenants, but they do not take kindly to it, and it will be a fruitful source of trouble.

Polygamy is common, and is an evil with which I was very soon brought face to face. I had to declare my determination not to permit it for the future, but a number of men were equally explicit in declaring their intention of taking other wives—as they put it, 'to have many children to go to school and to fight for the Government.'

"The Mission is governed by a code of rules drawn up in 1875. To assist the Missionary in maintaining order there were to be meetings of the 'Ibandla,' or elders of the Mission, both Christian and heathen, in council, whenever required through any complaint having been brought by neighbour against neighbour. These meetings are stormy scenes sometimes, and I dispense with them as much as possible. Three headmen were appointed—one as the head of the council, another to look after the gardens, and the third acted as a policeman. But *quis custodiet custodes?* I have found it necessary to dismiss one of them for setting a bad example in drinking habits.

"There is no Church Council of a purely spiritual character, but this will be formed in time, and it is hoped that they will come to regard religion as a matter independent of residence on a station. The Communicants, during November and December, averaged seventeen. The celebration is sometimes early, sometimes in the forenoon, and every Sunday when I am at home. The other Sunday services are Matins and Evensong, each with an address. The attendance at the forenoon service is from fifty to sixty. On Christmas Day, one hundred and fifty of all ages were present. The daily morning service, at seven o'clock, is attended by fifteen to twenty adults. Their behaviour during service is good, and the responses are congregational. The Litany is used on Wednesdays and Fridays—on other days Matins. There is an English service every evening.

"Miss Fox, quietly and perseveringly teaches the girls of the day-school, and holds an evening school as well. It is a great thing that there is no prejudice here against the education of girls. The boys are taught by two native men, one of whom has a fair knowledge of English. He was educated at Zonnebloem. There is little enthusiasm among the people for learning, and it is rare to find a grown-up person who can read Zulu with fluency. There are seventy-five children on the books—the average attendance is twenty-seven.

"There is an out-station, called St. Elmo's, on a private farm, where a man named Friday is teacher. He seems an excellent person as to disposition—his literary power is small or undeveloped. He acts as Reader at Springvale, in my absence. His difficulties at St. Elmo's are immense. The people there are utterly averse to allowing their daughters to be taught (though they have no objection to their attending service on Sundays), and they put every obstacle in the way of the boys coming to school. Still Friday's influence must in time work a change, and I am by no means in despair about St. Elmo's. The principal European settlement of this district is at the Ixopo or Ikopo. That is the seat of magistracy. The Wesleyans are before us there in systematic endeavours to supply the spiritual needs of the people, and they have built a chapel. We are late in the field, but if we could only station a Reader there to keep up regular services we might recover lost ground. With many it is the English Church or nothing. A white man said to me, 'If we cannot have the English Church we sink back into a cold natural religion.' I go to the Ixopo once in three weeks or a month, and there are indications that the visits of a clergyman are appreciated.

"Among the events of these two months, I may mention the visit of the Bishop, soon after my arrival, when his lordship inducted me into the

charge of the Mission before the people. It was a happy thing that there was this visible delegation of the pastorate, and the effect on the people was excellent. On December 9th there was a Thanksgiving for the restoration of peace to the colony. A collection of 1*l.* was made for the Church and Mission about to be established at Isandhlwana."

From Bishop Macrorie we have further news of the commencement of the Isandhlwana Mission. He wrote on the 3rd of May :—

"I am thankful to say that Mr. Johnson has already erected three huts—one for himself and his wife, one for Mr. Ransom, and one for native servants and cooking purposes. He has also constructed two tents, one for school and services, and the other for a dining-room. And he is engaged in building of stone a house and school-chapel. His congregations of Zulus on Sundays have been very encouraging, and the Zulus come in groups every day to talk to him and ask him questions. Hlubi and his tribe of Basutos have not completed their removal to their new district, as the crops in the old country have not yet been gathered in; therefore, meanwhile the Zulu population absorb all Mr. Johnson's attention. I hope in a few days to hear that Mr. Ransom has reached Isandhlwana from Utrecht, where, since his recovery, he has been engaged in winding up Mr. Alington's affairs."

BLOEMFONTEIN.

BISHOP'S VISIT TO BASUTOLAND.—NEED OF CLERGY.—BISHOPRIC ENDOWMENT FUND.—ZULU CONVERTS.—WORK AT PHOKOANE.

THANKS to the interesting *Quarterly Paper* (July) *of the Bloemfontein Mission* we are enabled to lay before our readers the following extract from a letter of the Bishop, addressed to the friends of the Mission, with an account of his Lordship's visit to Basutoland :—

"BISHOP'S LODGE, BLOEMFONTEIN,
"*June* 10*th*, 1880.

"Since my last letter was written I have been able to pay my long-delayed visit to St. Augustine's, Modderpoort, and our North Basutoland Missions, as well as dedicate the new church of St. Cyprian's at Kimberley. Canon Crisp, who accompanied me on my Basutoland journey, has sent some description of the present circumstances of the places and work which we visited in the course of it. We have very much to be thankful for in seeing what God has wrought, and we have been also most strongly impressed by coming face to face with the great fields for

loving energy and enterprise, as well as for that patience of hope which is the best test of the true devotion of the Church to her Lord.

"There are no grander fields for Mission work than where our clergy are labouring in Basutoland, with thousands and tens of thousands of heathens around them, in a glorious country, and withal a bracing climate, but nowhere where the special grace of *patient hope* and continuance in quiet, enduring, faithful testimony to the Truth of the Gospel of the Kingdom is more necessary both for the few who labour in the work, as well as for those without whose aid they could not remain. The harvest will surely come, but the breaking of fallow ground and the sowing time may last through even more than one generation. I must urge you to be prepared for this trial of your faith, and at the same time ask you to pray that our Lord may send more labourers into that region duly furnished with what the campaign requires, as well as supply what is lacking to those who have already planted the standard of the Cross there.

"We have been made somewhat anxious for the fortunes of our Mission work at Thaba'Nchu. A dispute has arisen on the question of succession to the chieftaincy lately held by Moroko, who died about two months ago. We are hoping that a peaceful settlement will be arrived at.

"You will have heard of the great loss to our diocesan staff of clergy through the summons addressed to Archdeacon McKenzie, both from Bishops in England as well as of our province, to take charge of the Mackenzie Mission to Zululand.[1] We have here offered many prayers of late for that portion of the mission-field needing a leader faithful, brave, and experienced, but we little thought that God would answer us in a way to cause such grief and apparent weakness of our own cause, giving at the same time joy and confidence through our knowledge that the Church's interests will be in such good hands. The Archdeacon and Mrs. McKenzie will carry our hearts' best wishes and affectionate blessing with them to the new home, not so very remote from us.

"But his departure creates a wide gap, which it will need broad shoulders and a strong heart to fill again.

"Not alone at Harrismith for the archdeaconry, but here at Bloemfontein, at Ficksberg, Bethulie, and more especially at Kimberley, as well as elsewhere, clergy of devotion and some power are needed. Our Lord can send them if it be His will. Will you commend this special need of ours to His mighty love and sympathy?

"One vacancy at least is caused through our inability to provide a grant large enough to supplement local effort sufficiently for the support of the clergyman and his wife, though they are willing to live in the simplest way. It will be sad to see our cords straitened instead of being lengthened as they might be. This is why I must so urgently commend to you our Clergy Sustentation Fund. The whole of the S.P.G. grant, which amounts to 950*l.*, exclusive of 225*l.* for the Bishop, is devoted to the maintenance of our clergy engaged in native work. When the Bishopric Endowment Fund reaches 10,000*l.*, the interest upon which capital will provide the Bishop's income, I purpose to apply to the Venerable Society to continue to grant us the 225*l.* which they now contribute towards my income, on the condition that it be employed in strengthening and forwarding our work among the native races. I mention this now that you may have an additional reason for your earnest efforts towards completing the endowment, in the hope that thus you are working to effect a double good.

(1) See *Mission Field*, July, p. 226.

"In my own home I have had anxiety of late in the illness of my two lads. Cyprian especially has been dangerously ill, but God has mercifully brought him back to convalescence and in a few weeks I hope he will be quite well again.

"Politically and ecclesiastically, as far as the whole province of South Africa is concerned, we are passing through anxious times, and I do very earnestly ask your prayers for our own diocese and for the Church of the province that all things may be overruled to the glory of God."

THE BISHOP'S VISIT TO BASUTOLAND.

By the Rev. Canon Crisp.

"THE Bishop left Bloemfontein on Wednesday, April 21st, for a visit to Modderpoort and to the northern stations in Basutoland, kindly taking me with him for some needed rest and change. Father Douglas, who had come to Bloemfontein to set Brother John so far on his homeward journey, was also our companion as far as St. Augustine's. We travelled in a hooded cart with four mules. Our first day's journey brought us to Thaba'Nchu, which we did not reach till 10 P.M., having been delayed on the way by heavy rain, the fag-end of the storm which, as we have since learnt, proved so disastrous to our windows in Bloemfontein. Leaving Thaba'Nchu early the next morning, we reached St. Augustine's at sunset, and after a good night's rest set out again to cross the Caledon and thus enter Basutoland. Father Douglas rode with us to see us safely through the river, taking us on the way to visit a farmhouse, one of the many at which periodical services are held by the Brotherhood. We found the Caledon easy to cross, though our mules had a stiff pull up its steep, sandy banks, and then went forward to find our way as best we could among the hills and valleys of Basutoland. We were to sleep that night at Advanced Post, one of the six magisterial stations, from which the country is governed. Just before we reached this place, one of the most glorious views I have ever seen burst suddenly upon us. We had been making our way first along a valley skirted with corn lands, and then had been gradually toiling up a steep ascent. At its summit we found ourselves looking down upon a wide basin formed by noble hills, their green-coated sides relieved with huge boulders, and streaks of white sandstone. The smoke from the evening fires was curling up from many native villages below. In the background, the setting sun had tinted the beautiful peaks of the Maluti Mountains with indigo and crimson, and over these an almost full moon had risen. Mr. Charles Bell, the magistrate, welcomed us most heartily. He had been recently married, and this to an old friend of ours, a lady who was one of the first of those educated at the Home. It was very pleasant indeed to meet them in their home, and also to meet Mr. Hatchard, Mr. Bell's clerk, a son of the late Bishop of Mauritius. Next day, Saturday, we went on our way to Thlotse heights, which we reached after a drive of some thirty miles, and where we found Mr. Widdicombe, with Mr. and Miss Champernowne and Mr. Reading, all on the look out for us. Thlotse is such a charming station. It also is the seat of a magistracy, and is situate on a plain at the top of a hill, some sixty feet above the plain. On the east one gets a grand view of the Maluti, with their picturesque peaks and constant variations of light and shade. In the valley below, the Thlotse River runs amid fields of maize and millet to its junction with the Caledon about half a mile off. Mr. Widdicombe's School Chapel of St. Saviour's,

at the south-eastern corner of the oblong piece of ground allotted to the Mission, looks into his garden, which, though little more than three years old, abounds with young trees, choice roses, and other flowers and shrubs. At the opposite corner are the six huts, with the one-roomed cottage, *the mission premises*, which are familiar to many. The bell rang for Evensong soon after we arrived. It was sung very heartily by the native choir in Sesuto, and when it was over we adjourned to Mr. Champernowne's compound for supper, Mr. Widdicombe staying behind to prepare the Christians for the morrow's communion. And here let me break off my story to tell you what Mr. Campernowne's compound includes, or rather what we hope it very soon will include. Almost from the first Mr. Widdicombe has felt the great need of establishing a native college for lads. The mixed Mission school, which Mr. Reading is carrying on with most praiseworthy patience and skill, is giving a good elementary education to boys and girls. It receives a government grant, and has been encouraged by the favourable criticisms of the Government Inspector. But a step further is needed. The Basuto do not live in large settlements like the Becoana, but are scattered in little villages, with here and there a most prominent centre. The first thing then for a native missionary to do, after a firm settlement on his station has been effected, is to provide for the training of such Christian lads as his Mission school may have shown him to possess sufficient ability and good conduct to be in the future schoolmasters and catechists in these different centres. Such outside Mission work is already pressing upon St. Saviour's. There are several important villages in its neighbourhood where teachers would be welcomed, if only men of sufficient virtue and attainments could be found to take up the work. Their support would not be difficult to provide, since the Government will at once give a grant to any one who, having passed its examination, is appointed to a village school. It has been determined therefore to found a training school at Thlotse, and Mr. Champernowne has undertaken the management of it under Mr. Widdicombe's direction. A beginning has been already made. Government has very readily granted a sufficient space of ground, about five minutes' walk from St. Saviour's. This Mr. Champernowne has inclosed, and within this are the five little huts which serve as residences and store-rooms for himself and his sister. But more than this, the entire foundations of the permanent school building have already been laid. It is proposed at present only to build the middle third of the building, completing the remainder as need may require, and funds enable. It is to be built throughout of sandstone, an excellent quarry of which is within easy reach. The cost of the part now to be built will be about 650*l*. This Mr. Champernowne sees his way to procure, but it remains now for us to try to make provision for the carrying on of the work. It will be necessary to provide a stipend of 200*l*. per annum for the principal, and this, it is hoped, will be obtained from the Venerable Societies S.P.G. and S.P.C.K. It is calculated that each student will cost 20*l*. yearly. Government aid may ultimately be forthcoming towards this, but it would be a great help if six scholarships could, independently of this, be secu red. It is intended to throw the college open to all native Christian lads in communion with the church, between the ages of sixteen and twenty-one, who can pass the preliminary examination. It will thus be within the reach of our lads from Thaba'Nchu, Bloemfontein, Becoana-land, &c., as well as those in Basutoland itself. Hitherto we have had no such institution. We have been obliged to send our lads to the Kafir Institution at Grahamstown. This, through the kindness of the principal,

the Rev. R. J. Mullins, has been always open to us, but it has entailed a long and expensive journey, and an entire absence of three or four years from the diocese and its associations which we are anxious to avoid. The first aim of the Thlotse Institution will be to give a careful Christian education, including such secular subjects as will fit the students for school work, but it is also hoped from time to time there will be drafted from it young men with a distinct vocation for Holy Orders, who may receive further training at our St. Cyprian's Theological College.

"And now back again to my story. On Sunday morning (4th after Easter) the Bishop celebrated the Holy Communion in the little Mission chapel. The service was choral, and one feature in it was very delightful: both Europeans and natives joined in it as one people. The service was in English, except the Gospel and the Confession, which were read in both languages, while the hymns used were Sesuto, but the little dark-skinned choristers were quite *au fait* with the English parts, and sang out the Kyrie, or said the Creed, as well as if they had been in Sesuto. At 9.30 a short form of Matins was sung in Sesuto, after which the Bishop preached to the people by means of Benjamin, the interpreter. There were ninety people at this service, and since the little Mission chapel only seats sixty, you may conceive how closely they were packed. Indeed, the whole country around the station is densely crowded. It is reckoned that on the heights alone there are more than 1,000 people, and in the district upwards of 22,000, and these, with few exceptions, are heathens. The work is indeed an uphill one, needing the utmost patience and courage. Secure under British protection from war, the tribe has been largely recruited by natives who in more unsettled times had taken refuge in the colony. During the last few years a sufficient rainfall has given them good harvests, while in the Free State the crops have been destroyed by drought. They have thus had a ready market for their corn, and they have grown rich in oxen. In all parts through which we passed we were struck by the excessive number of cattle which were grazing on what are now said to be the insufficient pastures. Inertness has succeeded, and it is said to be very difficult to induce the people to undertake settled labour, while beer drinking and dancing abound. I do not mean that the Basuto do no work. The vast amount of corn raised by them is the fruit of real toil, and the care of their cattle is no light labour, but that they seem satisfied with their old lines, and do not show much desire to strike out into more civilised ways, or to undertake steady on and on work. This state of having fulness of bread and a heathen life naturally makes it the more difficult a task to rouse in them an appreciation for a new teaching. In the southern parts, near Mohali's Hoek, the harvest has failed, and great scarcity threatened. All that can be done at present is a quiet laying of foundations, and this is what is being done in a very thorough way at St. Saviour's. The natives are being regularly visited at their villages; the schools are punctually assembled and most diligently taught; classes for the instruction of the converts are held; translations are being prepared; the daily services are carefully rendered; and in this way, while the life of the church is brought constantly before the people, an earnest preparation is being made for the future.

"The Sesuto service was followed at 10.30 by English Matins, with the Litany, and a sermon from the Bishop. The European work at Thlotse is a very striking and admirable one. The large trade in grain has attracted many traders, and these, with the Government officials, form a considerable community. Many of the first-named were, before their

residence in Basutoland, members of one or another form of dissent. The patient work of the Church among them is bringing these one by one within her fold. One marks at Thlotse, with great thankfulness, an absence of that lethargy which too often characterises Churchmen living in scattered numbers. It is most cheering to see the European members of the congregation riding in from distances of ten and twelve miles to the Sunday services.

"In the afternoon, Evensong was sung in Sesuto, and a Sermon preached especially to the Christians. English Evensong, with a Sermon, closed a busy, happy day.

"Monday morning was spent talking over Mission plans and paying visits. In the afternoon, at Evensong, the Confirmation was held. The candidates were nineteen in number, eleven Europeans and eight natives. One service sufficed for all; for through the school, the police camp, &c., there is a pretty general knowledge of English on the station, and the prejudice as to colour seems not to exists at Thlotse. The service was a very hearty one, the little chapel being crowded to the doors. The need of a larger and permanent church is day by day becoming more evident, and it is proposed as soon as possible to build one of stone, large enough to seat 250 people. It is estimated that this will cost 1,500*l.*, for labour, wood, &c., are very expensive matters. Mr. Widdicombe has already begun to put by for this purpose. I am sure his people, who have lately subscribed largely to pay off a debt upon the existing buildings, will do their utmost to help; but much aid from other sources will be required before such an undertaking can be commenced. On Tuesday, the Bishop, Mr. Champernowne, and I started on horseback (the Bishop's robes being carried in a pack on a spare horse) for Sekubu, which is about twenty-five miles from Thlotse. We had a charming ride among the mountains, winding round by most circuitous paths to avoid the deep gullies and rocky places. On our way we called at two places, at both of which the Bishop had hoped to confirm, but in each case he was prevented by the illness of the candidates. Mr. Woodman and his sister met us on horseback about an hour's ride from the station. This lies quite close to Maluti Mountains, as the sun was setting as we reached it, we had a glorious view of these in their most beautiful clothing. Sekubu is quite in the wilds, away from Europeans. Just above this station are many native villages, and the hills around swarm with people. From a hill behind the church one looks down upon a magnificent valley, with the Maluti for its immediate background, and can see village after village nestling like bird's nests to its rugged sides. A more glorious spot for downright Mission work cannot be conceived, though maybe years of patient sowing must pass before a sign of harvest is seen. The people seem very hearty and kind to Mr. Woodman, while Miss Woodman no sooner showed herself in the village than she was seized upon by a crowd of children who escorted her till we left, each chattering away and trying to gain her attention. One little girl, whose clothing certainly was a mere hint at what might be done, demonstrated with considerable gesticulation that life was only a burden to her till she had a dress the exact counterpart of Miss Woodman's own. The Mission station itself has the same surroundings as Thlotse, with this exception, that the munificence of its founder has provided it with a substantial, though small, stone church, perhaps the most solid structure the Diocese possesses, and a schoolroom built of the same material. There are the six round huts, looking into the garden, and beyond it upon a lovely view of hill and plain, and these serve for sitting and bedrooms, store-house, kitchen, &c.

In the afternoon the natives came down to the hills to greet the Bishop. A short service was held in the church, when the Bishop spoke to them of the kingdom of God, thanking them for the kind way in which they had received Mr. Woodman, and urging them to let him guide them into life and light. Just before sunset a waggon arrived bringing two young girls, the daughters of the mason who had built the church, for Confirmation. So at Evensong the Bishop confirmed these, and with them a native lad, who, having been baptised at S. Patrick's, Bloemfontein, had returned to his people, and had found his way to Sekubu. We spent the rest of the evening very delightfully. Three friends, traders from the nearest stores, had ridden over to meet the Bishop. They were exceedingly intelligent and well-informed, and entertained us, one with descriptions of Australia, where he had at one time lived, another by his researches into Sesuto, which he has taken up very earnestly, and so on.

"On the Thursday morning we left to return to Thlotse, dining on our way at a store, the manager of which by his constant kindness has been quite a father to the Mission, and who has become the first churchwarden at S. Saviour's. The first thing we saw as we neared the station was Mr. Widdicombe in his shirt sleeves, with one or two of his boys, working away in his garden, which is a model of neatness, and does much to supply the Mission with food. That evening a tea meeting for the Europeans was held in the schoolroom, which joins on to the chapel. It was exceedingly pleasant to see the unity which prevails among the people, and the kind way in which each set to work to entertain the other. Next day the natives had their tea in the same place, which was provided for them by Mrs. Bell, the wife of the magistrate, Major Bell. Mrs. Bell has from the first taken a most lively interest in the Mission, and even before its establishment did her utmost towards teaching the natives around her.

"I have spoken of the Mission garden; but there is another little garden without a mention of which no notice of Thlotse would be complete. Half way between S. Saviour's and Mr. Champernowne's is the inclosure of the two graves which mark the resting-place of the dear ones whose memory seems to cast a constant blessing over the Mission and all its surroundings. There lies the dear, pure-minded lad whose brave young heart was such a blessing to the Priest he served in the very first days of the work, and whose name even now brings a glad look into the face of every native who knew and loved him. And by his side lies the gentle lady, taken away ere her first year had come to an end, but not before her influence had been felt on all around, and the native women had come to look upon her as a mother. A travelling stonemason has cut two tombstones, and Mr. Grimsley has carved the names on them, with the dates Nov. 9, 1877, and Nov. 9, 1878. There is only a sod-wall round them as yet, but my brother is saving up money to replace this with stone. Nor should I forget to speak of Mr. Widdicombe's little girl, whom Mrs. Bell has taken charge of from the first, and who is growing so very like her mother.

"On Saturday the Bishop left Basutoland for Ficksburg, the border town of the Free State, only about fifteen miles from Thlotse. Here Father Douglas met his Lordship, to consult with him and with the parishioners as to the purchase of a house for a parsonage. Canon Beckett has for years held periodical services at Ficksburg, though the village is some thirty-six miles from S. Augustine's. A few years since a little church was secured by his exertions, and now it is proposed to place a clergyman in charge of the district, towards whose support the

people guarantee 150*l.* per annum. After the afternoon service on Sunday a meeting was held, at which it was determined to buy a house, which had been recently built, for the sum of 350*l.* A strong wish was expressed by some of the Church people who live at a distance from the village that a boarding-school might be established, to which they might send their children, and that the clergyman who might come to them might be able to undertake this. The Bishop, however, decided that the work of the district was more than sufficient for the fullest energies of a clergyman, and advised them to wait till a year's experience of the wants of the place should enable him to encourage another helper to undertake the school.

"We left Ficksburg on Monday, and reached S. Augustine's before sunset, having called on our way at two more farm-houses, where services are held by the Community. Here we are to stay this week. A more enjoyable place for rest could not be conceived. Beautiful as many of the places we have visited have been, no one of them has eclipsed this; and the quiet order and harmony of the Community are a great refreshment. Father Douglas seems very happy with his three postulants, two of whom are in Deacon's orders, and it is very beautiful to note the quiet thankfulness with which Canon Beckett looks on upon the realisation of that for which he has so long and patiently waited. On Ascension Day two Confirmations were held in the chapel, at which ten Europeans and six natives were confirmed. This afternoon (Friday) the Bishop has gone to Ladybrand, a town only six miles off, where there is a small church, served every Sunday by the Community. His Lordship is to confirm there, and to-morrow he is to confirm an invalid on the adjoining farm, who is unable to come to him. In the afternoon he is again to cross the Caledon, to spend Sunday at Maseru, the principal magistracy in Basutoland, which is about twenty-five miles from here. At this place also Canon Beckett has for years held monthly services, and now preparations are being made for the building of a stone church, which will cost about 500*l.*, and for placing a clergyman there who will take charge of the district. This paper will have to be posted there, so I can only add the Bishop's plan for his return. This is to leave Maseru on Tuesday, sleeping that night here at S. Augustine's, and on Wednesday at Thaba'-Nchu, and so reaching Bloemfontein on Thursday, May 14, in time to keep Whitsuntide at home."

STRIKING CASES OF CONVERSION.—DIFFICULTIES AND ENCOURAGEMENTS AT PHOKOANE.

The particulars of apparently real conversions are always full of interest to workers in the Missionary cause both abroad and at home, so that we doubt not some passages, containing such details, from the correspondence with the Society of the Rev. John Widdicombe, Rector of St. Saviour's, Thlotse Heights, will be found more than usually pleasant reading.

"*April 16th*, 1880.

"We have had very bright and hearty Easter services. On Palm Sunday I received two very promising young men, Pitso and Mokhatlazela—both Zulus—as catechumens. Pitso has lived here for the last seven years, and is respected by every one for his uprightness, industry,

and sobriety. He has long been wishing to become a Christian. He came to me first about two years ago, saying that his heart told him that the religion of the Lord Jesus Christ was the only true one, and that he wished to leave off the heathen '*mekhoa*' (customs) of his fathers and be baptised. His father, however, stoutly opposed his wishes, and prevailed upon him to withdraw himself from our influence, and for a time he went back to his kraal, and I almost began to fear that we had lost him. But, to my joy, he came to me again about three months ago, and told me that he had at last fully made up his mind to become a Christian. He said that 'his heart was sore,' and that he felt he should never be happy as long as he remained outside the fold of Christ. He had told his father that he wished to become the child of the '*Morena*' (Lord Jesus), and at last the old man had given his consent. He seemed so earnest and decided, that after two or three further conversations with him I admitted him a catechumen.

"The case of the other convert, Mokhatlazela, is a somewhat striking one. He and some other Zulus came down here just before the commencement of the Zulu war with a secret message to Letsea, the paramount chief of the Basutos ; and the authorities having received private information of the nature of the embassy, detained the whole party as prisoners of war. They were, it is needless to say, most kindly treated, and were all liberated just before the capture of their king, the closing scene, as you will remember, of the Zulu campaign. They all turned home to Zululand, except Mokhatlazela, who preferred staying here and taking service under Major Bell, the Resident Magistrate of the district. He had already struck up a friendship with some of our Christians, nearly half of whom are Zulus, and on recovering his freedom immediately began to come to our 'Motsegase' service. Every one noticed and talked about the 'wild Zulu,' who was 'got up' in the most picturesque manner possible, with ostrich plumes, tiger-cat tails, &c., &c., after the manner of his countrymen ; and I wondered whether he would ever become a convert. After a little time he began to dress more soberly, and to pay more attention to the service ; and at last one morning, about six weeks ago, he came running up to me in the most eager way, saying that he wished to become a Christian. I asked him how long he had had such a thought, and he said that it was for 'several moons past.' He felt it '*there*,' pointing to his heart. 'He had heard the words spoken in the church, and his heart told him they were true words, and that the Lord Jesus Christ was the true King of men. Now he wished to become His child.' Then we had several nice talks together, and I found him to be so thoroughly in earnest that I admitted him a catechumen, together with his friend Pitso, on Palm Sunday.

"Some little time ago Major Bell told me the following story about him. Soon after his liberation from prison he had to take charge of some oxen on a waggon journey. One day the oxen ran away, and Mokhatlazela, after searching for them in vain for hours, at last began to give up the chase in despair, the country being quite new to him. Then he got into a terrible fright. He thought that if the animals were not recovered he would be blamed for their loss, and would perhaps be put into prison again. So he knelt down in the veld, and 'asked the Lord Jesus to send back the oxen to him.' The oxen, however, did not appear, and he at length returned to the waggon with a heavy heart and fallen countenance, fearing what would await him, when on coming up to the waggon, he found to his delight and surprise that the animals had returned of their own accord before him by another way. He was very overjoyed, and

told his mistress that 'he had prayed to Jesus to send them back.' I suppose that this was the first time in his life that he had ever knelt down and said a prayer. He is simplicity itself, and very affectionate, and when duly 'tamed' by the power of the Gospel, will, I trust, make a good and earnest Christian."

Much good work is going on at St. Michael's-in-the-Hill, Phokoane, in the midst of many difficulties, which Mr. Bevan's letter from that spot of April last, enables us more intelligently to appreciate. The observations at its end on the training of promising converts are also well worthy of consideration.

"1. Since my last report, on September 30, 1879, the Mission work has gone on here without interruption, except during my journey to the Synod at Bloemfontein, which took nearly a month; but the time spent upon this journey was by no means lost, for I came back thoroughly refreshed, and much more fit for my duty. It was the greatest comfort to me to find that the Bishop and all my fellow-clergymen were in sympathy with the work, and desired it to be carried on under whatever difficulties may arise.

"2. Our position politically remains as uncertain as ever. It is not decided whether we are in the Transvaal or in Griqualand West; or whether we shall be allowed to remain here, or are to be driven out by the Boers. I have repeatedly applied to the Government at Kimberley, and have invariably been answered with the greatest courtesy that the Land Commission is going to sit in a fortnight, and settle everything definitely. This has been the state of things for a whole year, while the Boers go on continually encroaching more and more, and driving the natives from one fountain after another. Under these circumstances, I cannot build a church or a school, but am obliged to go on living in a most uncomfortable way. This is a serious hindrance, and I am by no means satisfied to sit still and let things take their course; but I am at a loss what fresh steps to take towards procuring a settled place for the people and myself.

"3. The miserable hovel which serves us for a church is excessively crowded on Sundays, and is quite unsuitable for the reverent performance of Divine service. The thatched roof is a good protection against the sun, but none at all against rain.

. . . . . .

"5. There were fifty communicants on Christmas Day, and the same number on Easter Day; on ordinary Sundays there are about twelve. Every one is advised to communicate at least once a month, and most of the communicants are fairly regular in their attendance at the Lord's Table. A few communicate nearly every Sunday.

"6. The eleven neophytes, who were baptised last Whitsun Day, have all of them continued faithful, and have been commendably attentive to all their religious duties. Most of them are young men and women, and they give us good hope for the future.

"7. Twelve catechumens have been received during the last six months, and are all doing well.

"Twenty-two adults were baptised on Easter Eve, and a few more, who for various reasons were not prepared to receive Holy Baptism then will be baptised on Whitsun Eve. The catechumens have been remarkably diligent in attending the instruction provided for them. I have never had such a satisfactory catechumen class since I have been at work as a

Missionary. Of course I do not mean that they have all been equally attentive; but the less painstaking ones have been few in proportion to the others. One lamentable fall has occurred in the case of a young married man, who had received a good secular education in his boyhood, and was of much service to his fellow-catechumens in helping them to learn the catechism. About a month before Easter he was discovered in the commision of deadly sin; and it proved that he had been for some time concealing his wickedness under a cloak of piety. It is a very sad case, but not a hopeless one. He knows that the door of repentance is open to him, and I trust he may yet enter it. His wife is preparing for baptism at Whitsuntide.

"One of the most satisfactory circumstances in connection with our catechumens is, that in several instances husband and wife have together bowed their necks to bear the yoke of Christ. This is always highly to be desired, and where either partner remains unconverted, I constantly remind the one who is already a Christian of the duty of remitting no effort of prayer, of influence, and of persuasion to obtain the conversion of the other.

"8. Peter Gaserone, the schoolmaster, is an excellent young man: very intelligent and devoted to his work; and at the same time, humble and teachable. I give him every day a lesson either in Scripture or in Christian doctrine, besides teaching him writing and singing. He has a great influence for good, and the progress of the Mission is in great measure due to him. I might say, that if it were not for him, this congregation would hardly be in existence to-day; for it was he who in the time of war kept it together, and for a long time prevented it from dispersing; and after it had broken up, it was he who as soon as possible brought the people back to their church and homes. Any one who did not know the circumstances and character of the people might say to me, 'why do you not take such a man thoroughly in hand, and give him a complete theological training, with a view of his taking Holy Orders eventually?' After ten years' experience, I am obliged to answer that I am afraid to press him; it would be the easist thing in the world by teaching him too much either to make him conceited and wayward; or to puff him up with spiritual pride, leading to some dreadful fall; or to overburden him with too much work, and so disgust him, that he would throw it up altogether; or to cause his death by overtaxing the brain. After observing many instances of each of these dangers, I find that the only safe way to deal with an intelligent and devout convert is to give him plenty of liberty; to let him learn when he likes, and be idle when he likes; and to encourage him in going on with the occupations to which he has been used from a child. The change from his old life to civilisation and Christianity is a very severe strain upon the whole powers of the man,—physical, moral, and spiritual; and it needs the most watchful and judicious care to prevent him from failing in one or other of these departments. I have spoilt several promising youths in past years by expecting too much of them, and urging them beyond their powers; and now I see that the elevation and improvement of the whole man must be a very gradual work indeed, and that one must go to work with a great deal of prudence and patience to effect it."

PRETORIA.

VARIED LABOURS OF THE BISHOP.—GENERALLY SATISFACTORY RESULTS.—WANT OF CLERGY.

OUR readers are already aware that Bishop Bousfield has been obliged, for lack of help, to spend much time lately in the ordinary duties of a parish priest at Pretoria, rather than in those of a more episcopal character. At the same time he has been acting as both military and hospital chaplain. In April last he wrote :—

"At first I had church-parade in camp, but to my great joy the adjutant of the garrison suggested, in their own interest and for the comfort of the troops, that they should come to church; and this arrangement preserved in existence our wasting early Morning Prayer, and gave us at it a good congregation. It gives me extra work, as I always preach at it, and take the prayers also myself; but it is a most pleasant congregation, all men, and the number of both officers and men who attend service in the evening of their free will is so great, that I am happy in the thought that the home-thrust and straight hits of the early service are neither offensive nor unprofitable. The number of sick since the campaign ended has made that work, and the attendance at funerals, very heavy; but this has been eased by many tokens of hopeful interest, and the increased opportunity of introducing decorum and devotion in our funeral services. I have also held a service for convalescents on Friday evenings, and with the help of a chaplain of the 21st, whom I have once already mentioned as holding services at Heidelburg, I have had a Sunday service also in the wards. I have thus usually preached four times and catechised once on a Sunday.

"I have done my utmost also to visit the people in their houses, and so make way for what I desire in the next curate of Pretoria, "the house-going parson," who shall make "a Churchgoing people." I may report favourably of our increased congregations and communicants, and offertories also. The church is fairly attended on Sunday mornings, and well filled at night. On Sunday last we had twenty-eight communicants (fourteen making their first communion) at the nine o'clock service, and seventeen at eleven. Our offertories have also greatly increased, averaging for the quarter 7*l.* 10*s.* a Sunday. Thus have I been pursuing the quiet, even tenor of my

way as a parish priest again, in the spiritual parts of the office, and in addition I have been much—too much, to my own mind and pleasure—engaged in the 'Table serving' of ecclesiastical improvements; but the old adage, 'If you want a thing done, do it yourself,' is ten times more true than usual in this diocese. And so our Church Building Improvement has given me many a walk and ride, and taken many an hour of ecclesiastical pottering which 'my soul abhors;' but the result has been that the plastering of the church has been taken in hand, new seats put in, a chancel with platforms to seat choir and clergy, and to accommodate the priest, with assistant and Gospeller, and the modest 'throne' of the Bishop duly arranged. And better far, the burial-ground, which has been hitherto a disgrace to our race and civilisation and Christianity, is now decently inclosed; and I hope soon to see hedges planted and dedicated to its holy use, if, as I fear, the laws of the colony, in their confusion, stand in the way of the consecration of a freehold."

Additional information from the Bishop has reached us in another form, which makes the narrative of his labours for the first quarter of the year very complete.

"During Lent we had, in addition to all other daily services, a musical Litany, and sermon at 8.0 P.M.; better attended this year than last. Throughout the quarter I have tried to visit the people, and am now riding out once a week to hold services at farms around Pretoria.

"Our congregations in Pretoria have increased. On Sunday evenings we are always full. Our communicants increase also; and the offertory for the quarter was 98*l.* 4*s.* 11*d.*—for all which we thank God!

"We have been put about a good deal by workmen in the church, which is at last plastered, and the windows completed. Soon I hope to have the chancel floors laid, and then we shall want 200*l.* for the floor of the nave. Then will come the vestries, a porch, a new bell or two: then I should like an external improvement in the way of fencing and planting. But oh! what time all takes here!

"I must not forget to add that we have secured the land eastward of the present church, whereby our present building may be regarded as a *pro*-cathedral no longer, but what is, will be able to be used as long as it will last; and additions can be made to it to almost any extent ever likely to be required, as we have now a considerable plot lying together in a square block, and two smaller plots close at hand, on which I hope in time to see our schools erected, and a house or houses for our clergy. A little range of 'prophets' chambers,' and a large room for an elementary school, I shall commence as soon as I have 100*l.*, or 500*l.* Money now is worth far more than double what it will be in a few years' time. Wisely spent in buildings and land, a good foundation for the temporalities of the Church might readily be laid.

"And for the spiritualities, more 'of prayer, and of love, and of a sound mind:' more to lay foundations firmly and wisely now, might win

a conquest and a crown, and be ready for the harvest, which will be to be gathered if this land fill up.

"Among these pastoral labours as curate of Pretoria, my episcopal duties have not wholly failed. I have made journeys to Heidelburg and Middelburg, besides attending to the business which can be conducted by correspondence. This has included papers of questions after the fashion of mild and elementary visitation articles in England, and their tabulation for future use. I have held one confirmation for soldiers in Pretoria, and this quarter one for the parish. I am planning now for a round of visitation after Trinity Sunday.

"And now for an account in detail of the several places already, I trust, becoming known to my readers, and finding a place in their prayers. This time all must again be from my own pen, though I hope soon to get others to join me in writing.

"From Potchefstroom I have no good news to report, and I am anxious to revisit it in the hope of 'setting in order' many things 'wanting' there. But of it I have one good account to give. Mr. Reid, of Great Queen Street, London, has paid 150*l.* off the debt on the church, thus reducing it to about 75*l.*

"From Lydenburg a like piece of good news has come. Mr. Thorne has, by donations and a sale, reduced the debt on the church to 250*l.*, which we have now ten months to pay. My plan of visiting this place for six weeks, and giving Mr. Thorne a much-needed and well-earned holiday, has failed through my Pretoria duties, and I fear he is suffering severely from the want of it. There seems a prospect of revived activity at the Gold Fields, which makes me still more anxious to visit these parts again.

"Zeerust seems likely to give me fresh anxiety. On some disagreement Mr. Sadler has left, and I must needs go to investigate and make arrangements—the latter not easy, with no man to put in Mr. Sadler's place.

"Until I can visit Zeerust I have sent Mr. Sadler to Middelburg to commence regular work, which I hope may prove lasting and profitable. There seems a good and earnest spirit prevailing there.

"At Rustenburg, Mr. Richardson seems steadily pursuing the quiet hard-working way he has so long followed.

"Heidelburg remains in much the same state; nothing doing about building the church, and I fear nothing likely to be done, until I can settle a clergyman there. The officer whom I last reported as holding service has been removed to Pretoria, and so only a monthly service is now possible.

"At Standerton, Mr. Spratt has been settled for the quarter. He is using a tent as temporary church, and has the difficulties of a start in a small place to contend with.

"At Wakkerstroom there is still hope of a church being commenced; but, alas! Mr. Ransome will soon, I fear, be removed from his present post, and then this place and Utrecht are without a clergyman.

"And so once more I close with the old cry for men. For lack of them all stands still and my work fails. O Lord of the harvest, send forth labourers into Thy harvest!"

CENTRAL AFRICA.

ENCOURAGEMENTS.

THE following comes from Magila, being communicated by Archdeacon Farler in March last, and will, we are sure, give much pleasure to all readers of the *Mission Field*:—

"Everything is going on well in our Mission; my first convert, who was a young Mohammedan, shows such signs of a vocation for Holy Orders that I intend to present him to the Bishop to be made reader, as a step towards a native ministry. He is good and holy in his life, and at the same time manly and full of vigour. He has been working hard to learn to read and write, and now every Sunday he preaches the Gospel to his fellow-countrymen. On Sundays our congregations are so large that I am obliged to put all the Christian children in the chancel, and many more to sit upon the altar steps. Both old and young love the services. The other day, when I went down to the river for a swim, I came upon a small boy sitting upon a rock in the middle of the river, singing with all his might in a clear, sweet, treble voice, and in good time, 'Just as I am, without one plea.' I cannot describe my feelings; it was like a spring of water in a thirsty land. The chiefs are putting down heathen dances on Sunday, and the Sunday school is full of men and boys. I am trying now to convert the great chief Mdre; his son is already a catechumen. The Mohammedans do all they can to hinder the work, and they are our only active opponents. But while they are making no headway, we are steadily advancing. A wild-looking party came down from the mountains to inquire of me what luck they would have in their war. I replied that God only knew the future. The chief then turned to the others and said, 'I told you so; I knew the white man would say, "God only knows."' I then spoke earnestly to him of God's love and goodness. The head chief of this country came and asked me in the name of all the people if I would offer prayers to God for rain, as their witch offerings and sacrifices had been of no avail. I of course promised to do so, but suggested that he should publicly humble himself before God and become a catechumen. This he promised to do. The natives (heathens) are going about breaking the earth with the pestles of their cornmortars, crying, 'We repent.' This is on account of the drought which they fear will dry up their maize. They are laughing and grinning, and show no outward signs of repentance. The idea of repentance springs from our preaching."

Cheering news have also been received from Bishop Steere, who, writing on 30th June, says:—

"We are hoping on Mr. Maples' return to be able greatly to extend our work in the direction of the Nyassa lake. Mr. Clarke, who has just come down from Masasi on his way home, reports all well, and the work growing

and prospering. I have just received a sort of first fruits of my trip in the Zaramo country last Christmas. I talked with several young men about coming down to be taught, but there were many difficulties in the way. Yesterday one of them appeared here, and nothing would content him but to go straight off to Kinngani and put himself to school at once. May his countrymen do likewise."

SIERRA LEONE.

REPORT OF THE REV. D. BROWN, OF FARRINGIA, JUNE: STEADY PROGRESS.—DEATH OF MRS. LIGHTBURN, THE LADY CHIEF OF FARRINGIA.

THE Lord's work here continues encouraging; there is steady progress being made, and every portion of the work is being developed.

Church-going is getting a firmer hold on the people, and Sunday working in their farms has died off more this half year than in the past. Many who are not even catechumens now and then join us in our worship.

But we are still without a house set apart for worship, which thing has never ceased to be a cause of much anxiety and trouble to me.

The catechumens' class seems to be at a standstill just now. There has been no addition to the number. The mode of life required of their Christian brethren seems to discourage many who would have joined the religion simply as a society in life, or who had expected to be as free in their worldly indulgences as Mohammedanism allows. But with those we have already had there is encouragement enough; their way of life now is different from what it was before. During the past half year there have been on the whole twenty baptisms. Besides these there was one private baptism of an old weak woman in her house, who is hardly able to go out or walk alone even in the house.

Out of my Confirmation candidates' class I had the happiness to present twelve, whom the Bishop of Sierra Leone laid hands on at his last visit in February, after the ordination at Fallangia. The Bishop came up at a time when the much-talked-of war matter was

being settled with a view to peace (which, I regret to say, was not obtained), and I could hardly find a place to assemble the people for worship, so that I had to shift from piazza to piazza till I got the old lady, Mrs. Lightburn's. And even though this had been had, and all the benches arranged for service, yet we had the necessity to disarrange and put them aside, in order to give place for the reception of King Tom, of Locata, a powerful friend of Farringia, who was just then entering into the town with his country musicians and dancers. We had to wait till the reception was over before we turned to and rearranged the benches, &c. for service. A house set apart for the worship of God would have saved us all this trouble.

The Bishop addressed them from "Daniel purposed in his heart that he would not defile himself," and confirmed the candidates. He, together with Mr. Douglin and myself, went up to see the building; he liked the spot chosen, but regarded the building as not substantial.

Some of those who were then confirmed are now communicants; the others are afraid to become communicants till they are older. My communicants' class here is very interesting—one of the brightest spots in Missionary working here. The members are the most sincere and consistent, and do not join in those of their country customs that are contrary to the teachings of the Gospel. They are mostly females, and number ten.

The school work still continues encouraging, and the scholars are giving satisfaction.

I have been, in a measure, relieved of the burden of the school work by the assistance of Mr. Jeremiah Buckle, provided by the Bishop of Sierra Leone; and with his help I hope to see much light of religion and civilization from this school diffused around the places about Farringia.

But what is most encouraging in this education matter is that we are now already on the ladder of victory. I do remember Sunday, the 3rd of May, with the deepest thankfulness and pleasure, as the day when I succeeded in opening a Sunday school at Farringia, free to all classes, with the consent of the Lightburns, three of whom are regular teachers. There are seven classes in the school. All the adults (domestics) are just beginning to learn the alphabet, except two or three who had been learning in private while the prohibition was in force. I divide the Sunday school hours into two parts,

devoting the greater portion to reading, and the other to teaching Bible stories. May God not only continue this, but also extend our means of usefulness by opening another way for us to educate all in the day and night schools as well.

On the night of the 14th of April, the old Lady Chief, Mrs. Lightburn, breathed her last. The news was not communicated till the next morning, when one of the largest cannons that are being used for the protection of the town was fired, and all her people present at once shouted in tears. This was no ordinary news in the Rio Pongo and around. The infirmities of old age that pressed upon her almost immediately after her baptism, and my entering into Farringia prevented her from attending the means of grace provided for in her town; nor had I frequent opportunities of seeing her and speaking a word for her soul's health, much as I did wish it; so that, as may be expected, she was not fully grounded in the faith in which she died. Yet it is enough that she died in the faith, and I doubt not but that the merciful Father into whose hands we commended her soul will graciously accept her offering of herself, though at the eleventh hour of her day. Her baptism[1] has been the means of extending God's kingdom here, and inclosing many sheep and lambs in the fold of Christ; and though she has not herself lived and experienced on earth the blessedness of our holy religion, yet she has handed down to posterity the embracing of the religion and its ministers.

In former days the death and burial of Mrs. Lightburn would have been far different from what it really was, and all because she had embraced Christianity before she died. The usual *saraxa*, or offering to the dead, would have been offered; but from a very strong regard to the Christianity into which she was baptised, not all the solicitations of her heathen relatives, friends, and neighbours, could make Mr. Lightburn, her successor, offer the usual offerings. I have only to state this fact, and our friends will see what hold the Missionary has had at Farringia. Let us "thank God, and take courage."

Three months earlier we had the painful duty of committing the body of Mrs. Lightburn's eldest daughter, Mrs. Emerson, to the ground. She was a very consistent Christian, and left the Church Militant with which she died in full communion to join the Church Triumphant.

(1) See *Mission Field*, June, 1879, p. 273.

Review.

Personal Recollections of British Burma, and its Church Mission Work in 1878-79. By the Right Rev. J. H. Titcomb, D.D., First Bishop of Rangoon. (Wells Gardner, Darton & Co., for S.P.G.)

THIS little work can hardly fail to interest many in British Burma who have previously thought but little of that dependency of the Empire, and at the same time to impress all who read it with the reality and importance of the Church work going on therein. Coming just at a time when the public mind has been much excited by the possibility of another Burmese war, in consequence of the mad inhumanity of King Thee-baw, we may well hope that these Personal Recollections will be read by a large number to whom merely Missionary records possess in themselves but little attraction. It is indeed chiefly a record of Missionary labour, but interwoven therewith is so much of geographical, historical, and social interest, that it may almost take its place with those narratives of ordinary travel and adventure for which there is in the present day so intelligent a demand. Its length will weary no one; its style is easy and readable; while many excellent illustrations and a useful map add to its attractiveness. The work of Dr. Titcomb is traced from his first call to the Episcopate of Rangoon to the time when those heavy family afflictions which have awakened deep sympathy in the hearts of all who knew him seemed imperatively to demand his temporary absence from his diocese. To supporters of the S.P.G. the Burmese field is one peculiarly their own; since no other Church Society has any share in what has been accomplished there. How much has been accomplished, how much attempted, our readers already know to a great extent from our pages; but the continuous narrative of an eye-witness, fellow-labourer, and overseer, of two years' progress, will naturally add much to their information, while showing many matters in a new and clearer light. We trust the objects with which the Bishop has published his interesting Recollections will be amply realised. These are—"to create sympathy with him in his labours; to extend information concerning a remote portion of the Indian Empire; and to advance the Kingdom of our Lord Jesus Christ."

REPORTS RECEIVED.

Reports have been received from the Rev. F. H. T. Höppner of the Diocese of *Calcutta;* Tara Chand of *Lahore;* W. H. Gomes of *Labuan;* M. Greenwood of *North China*; S. W. Cox of *Grahamstown;* W. A. Illing of *Maritzburg;* J. C. Lambert and H. Whitehead of *St. Helena;* J. McCleverty of *Brisbane;* W. Jones of *Montreal;* W. King of *Quebec;* W. M. Tooke of *Algoma;* J. Hewitt of *Newfoundland;* G. Ditcham and J. B. Good of *New Westminster;* W. Cowley of *Antigua*, and C. G. Curtis, Missionary at *Constantinople.*

Society's Income for 1880.

A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—July, 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	18,963	6,988	2,865	28,816	47,230
II.—Appropriated . .	1,742	—	2,876	4,618	6,242
III.—Special	20,628	—	1,093	21,721	20,938
Totals . .	41,333	6,988	6,834	55,155	74,410

B.—*Comparative Amount of Receipts at the end of July in five consecutive years.*

	1876.	1877.	1878.	1879.	1880.
I.—General					
1. Subscriptions, &c. . . .	£15,864	£16,311	£17,199	£17,769	£18,963
2. Legacies	9,326	7,344	4,230	6,028	6,988
3. Dividends	2,896	3,156	3,270	3,179	2,865
	28,086	26,811	24,699	26,976	28,816
II.—Appropriated	4,899	5,229	13,183	5,400	4,618
III.—Special	21,457	14,955	11,525	19,336	21,721
Totals	£54,442	£46,995	£49,407	£51,712	£55,155

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

OCTOBER 1, 1880.

ALGOMA.

THE NEEPIGON INDIANS.—ILLNESS OF THE REV. E. F. WILSON.—THE SHINGWAUK HOME.

WE trust that none of our readers have forgotten the Indians of Lake Neepigon, who have for more than thirty years been anxiously looking for a Missionary to come and live among them. The *Algoma Missionary News* gives us further information concerning them, which shows their wish to be as strong as ever for the means of light and grace. The difficulties in the way of gratifying them have not yet been overcome. The Rev. E. F. Wilson was to have paid them a visit, and might perhaps have remained with them, could any one be found to take his place as head of the Shingwauk Home; but all plans of the kind are now put on one side owing to Mr. Wilson's very severe illness, which has obliged him to return to England. The passage we refer to is the following:—

"On the third of June, our general routine work here was most pleasantly varied by the arrival of Oshkapukeda and his son—the father of that boy from Lake Neepigon, who was adopted by our Bishop, committed to our care to be instructed in the Shingwauk Home, converted to Christianity, baptised and quickened, most powerfully, by the Holy Spirit, into a deep spiritual life in Christ, and now he 'is not, for God took him.' But we feel sure, by God's wise ordering, that the death, in the faith of

Christ, of the boy, will yet be the life of his tribe, and also of a great many more besides.

"Oshkapukeda, even in a more tangible form than the vision of the man of Macedonia, most earnestly besought us that the blessings of Christianity might be extended to his people, who are still sitting in Pagan darkness. He wished, he said, his people to be English, not Roman Christians. He told us how Sir John Colborne had promised the Chief—his father—now thirty-three years ago—that a Missionary of our Church should be sent 'to teach them the good and the right way,' that they had patiently waited, and waited, relying on the fulfilment of the promise of the big white chief. Two years ago, he told us, they were cheered by a visit from the big black coat, (our Bishop) and Mr. Wilson; and by the Bishop alone last year, that Mr. Wilson had promised to come again among them this summer and commence a school, and now he had come down to claim a fulfilment of that promise, and found on his arrival that Mr. Wilson was very sick and had gone away.

"Never shall we forget the sparkling eye, the animated countenance of Oshkapukeda as he earnestly, fervently and eloquently, in his own language, urged the claim of his people upon us: there was no overdrawing, no holding out inducements of large numbers to be gained, no colouring, but a plain, simple, touching story of a heart stirred, and a wish to be taught the truth as it is in Jesus, the One who has been the dearest friend and Saviour of his dying boy.

"The Bishop, most kindly, and most fatherly, promised to do what he could for their spiritual necessities, and entertained them here and at Garden River for nearly three weeks, during which time they were under religious instruction. Our difficulties in forming and carrying on a Mission among these Indians are great, for they are all migratory and depend wholly upon fishing and hunting for their subsistance; then, notwithstanding our constant appeal, no clergymen has offered to head the Mission. The Bishop's chaplain, a catechist, school master, and a carpenter, both late pupils of the Shingwauk Home, are to start by the first boat which calls at Red Rock in July, at which place they will take a canoe and visit from camp to camp these scattered pagans, and endeavour to induce them to band together for the winter, at some central, good fishing and hunting spot, in order that we may construct a log hut for teaching in, and thus commence a Mission among them. If this plan is not found practicable then they must be followed from place to place during the winter. The earnest, fervent prayers of all our subscribers, for the success of this part of God's Mission work, are most earnestly solicited."

Writing from his sick bed, Mr. Wilson gives us a sketch of the history of the Shingwauk Home, which will prove interesting to many in whose ears the name is familiar:—

"The old chief Shingwauk was working in the bush, preparing bark troughs for the next sugar making, when like an arrow there came into his breast the thought, I will go to the great towns of the pale faces and ask them to give money to build for our children and grandchildren a 'big teaching wigwam,' so that our race may not perish from the earth. That was the beginning under God of the Shingwauk Home. Next year Chief Buhkwujjinene went to England with me to collect money to build the 'big teaching wigwam,' $800 was collected, the first home built, then came the fire and laid it in ashes, six days after the opening. That

calamity under God proved to be the building of our work. $12,000 were subscribed, all employed in the new buildings. God gave the money, I did not collect it. Thus has our work been carried on. The Church Mission Society gave up supporting me when I elected to remain at Garden River instead of going to Manitoba; but God had another fountain close at hand; an anonymous letter brought promise of 100*l.* per annum if I would remain at Garden River, and that decided me. So too has it been with our Wawanosh Home. We have had discouragements and difficulties. At one time we were on the point of giving it up for the want of funds—but we cried to God, and while we were crying God heard us, and put it in the heart of one of His servants to send us $250 the very amount we wanted at the time to make good our deficiency.

"And now God has sent upon me this illness, and our Boys' Home is for the present closed. But it is all for some wise purpose, and by and by, if we will but patiently wait, we shall see the meaning of it.

"All seemed to us to be going on so satisfactorily, the boys made such good progress, tradesmen who employed the boys speak so well of them—and above all there seemed to be a religious movement going on among the boys, many of them have, as we hope, truly given their hearts to the Saviour, and commenced in good earnest the hard but sweet Christian walk. Then there were plans to make for the summer, a crew of boys had hardly been appointed, there was to have been a canoe journey to Lake Neepigon, to those poor pagan Indians who had been for thirty years waiting for a Missionary, we were going to take tools, and nails, and glass, and the requisites for erecting a log school house in that wild far off region."

The Bishop has been much cheered by the promise made by a lady, through the Society, of 50*l.* a year during her lifetime, for use in the diocese of Algoma, which he proposes to use towards the provision of a Missionary on the Great Manitoulin Island, where one has long been greatly needed, and the people are willing to contribute to his support.

NEWFOUNDLAND.

EPISCOPAL VISITATION OF BERMUDA.

BISHOP JONES has been spending the greater part of the early months of the year in Bermuda, which has placed itself under his supervision. He returned to St. John's in the middle of May, having held eleven confirmations, at which 557 candidates were presented, ordained two deacons for work in the island, and admitted the Rev. Charles Baker, to the priesthood, consecrated burial grounds, and the new chancel of St. James's Church, Sandys,—a work which in every way does credit to those who have carried it out. The visit is likely to give a considerable stimulus to Church life in Bermuda.

SASKATCHEWAN.

EFFORTS AMONG THE INDIANS.—DEEP SNOW.—EMMANUEL COLLEGE.—ORDINATIONS.

THE work among the Indians scattered through this diocese is second in interest to none in any part of the Mission Field. Elsewhere we give an account of the Sioux tribes, perhaps the most to be pitied of all, by Mr. J. O. Flett, who, as a layman, has been actively engaged among them, making vigorous efforts to master their tongue, and who is convinced that a wide door is now open for the accomplishment of good among them, if efforts be increased.

During the autumn of last year the Rev. G. McKay was for two months in camp with another tribe, the North Piegans, of whom he writes :—

"They are a tribe comprising 800 souls. They are somewhat more intelligent than either the Blackfeet or Bloods, owing, no doubt, to their having mixed more than their fellow-Indians with the Americans.

"I had thought of remaining with them for the winter months, so as to organise a school amongst them. The party that I have laboured with are desirous of settling down and farming.

"I induced them to fence in a piece of land of about twenty acres, which I trust we shall have under crop next spring.

"Mr. Dewdney, the Indian Commissioner, expressed himself as being very glad that I had attempted to get them to work, and has promised to help me in any way he can. He also told me to rely on $100 at least towards my school. I have the logs cut for the building, and would have built this fall, but owing to the lack of buffalo the Indians have been obliged to leave their reserve, and go where buffalo are to be had. I have consequently come down to McLeod for the winter."

Much inconvenience has been occasioned to the Missionaries by the enormous fall of snow during last winter. In April last the Bishop was without many letters he had been long expecting, they having probably been left behind on the prairies. He says, "Just fancy bringing the mail bags over six hundred miles of trackless snow."

The Training College in which his lordship takes so great an interest has been named "Emmanuel." Of two of its students the supporters of the Society will be glad to have the information below, extracted from the Bishop's last letter. From such men we may expect much.

"The ordination of Mr. E. Matheson and Mr. Robert Inkster, Theological Students of Emmanuel College, took place at St. Mary's Church here on Sunday, 2nd May. Mr. Matheson will remain in deacon's

orders for two years, as S.P.G. Missionary at Prince Albert. He will continue to be a Theological Student of the College in preparation for priest's orders. He is twenty-five years of age. His abilities are of a high order, and he is a man of sound and solid religious character. He has worked very hard in the double position of catechist and student. He has already provided himself with a horse and buggy, and I am confident he will prove an active visitor among the people.

"The Rev. R. Inkster is a man of forty-four years of age—a half breed—that is, he is partly of English, partly of Indian blood. He was brought up in the Church, and confirmed by Bishop Anderson. A good many years ago he moved westward to a place near the Rocky Mountains. At that time there was no Church of England Mission within a thousand miles—at least on this side the Rocky Mountains. He joined the Methodists therefore. They soon discovered his ability, and employed him as a preacher both in English and Cree. When the diocese of Saskatchewan was organised, and I arrived at Prince Albert, he came to me and offered his services in any capacity I could employ him in. He told me that he had turned Methodist from sheer necessity, and that he loved the Church and wished to be again within her fold. I gave him employment as a schoolmaster, while he added something to his income by working as a carpenter. For two years he studied the elements of Theology under the Rev. Rural Dean Forneret, who was S.P.G. Missionary here for that time. When the Training College was opened here last year I admitted him as a student, and he has acquitted himself to my entire satisfaction. He bears the character of an honest, upright man—exemplary in all the relations of life. He has a large family. His wife and children bear an excellent name. He worked very hard during the winter. I could only help him by employing him as a catechist at a very small salary, so that he had to work at his trade for some hours every day. Yet he studied manfully, often sitting up till two o'clock A.M. at his books. He has made most creditable progress at his studies. He is really a forcible preacher both in English and in Cree, and is, I believe, sincerely anxious to be useful as a Missionary. I have licensed him as S.P.G. Missionary at *Saddle Lake*, in the Edmonton district. The Mission is an Indian one, and forms a very promising field. He will (D.V.) leave Prince Albert on June 7th, and hopes to hold his first services at Saddle Lake on Sunday, June 27th."

THE SIOUX INDIANS.

By J. C. FLETT, *S.P.G. Catechist and Tutor.*

THERE is an undercurrent of similarity in character and disposition running through all the Indian tribes of the North American prairies, with more or less superstition and fierceness, according to the nature of their external surroundings. The Dakota, or Sioux tribe, has long stood prominently forward as one of the bravest and most warlike nations, and in the days of their prosperity their very name was sufficient to strike terror into the hearts of their enemies. In 1852 the tribe was supposed to number 25,000; the probability now is that their entire strength does not nearly come up

to half that number. Their name, the Dakotas say, means "leagued," or "allied," and they sometimes speak of themselves as "Ocete Sakowin," the "Seven Council Fires," as the nation is composed of seven principal bands—

1. Mdewakan Tonwans, Village of the Spirit Lake.
2. Wahkpekutes, Village in the Leaves.
3. Wahpekutes, Leaf Shooters.
3. Sisitonwan, Village of the Marsh.
5. Thanktonwans, Village at the End.
6. Thanktonwauna.
7. Titonwans, Village of the Prairie.

The last, by far the most powerful, is again subdivided into seven tribes. They occupied under the United States Government a reservation round the Black Hills, on the western side of the Missouri River, but within the last two years they have been expelled by force from their reserve; and under "Tatanke Eutake," "Sitting Bull," a chief famous in the history of Indian warfare, they have been compelled to take refuge on British soil, driven from their homes and country, which they had been led to believe by the most solemn promises to consider as their own, to take shelter as refugees on an alien soil; the graves of their fathers desecrated by the ploughshare of strangers,—need we wonder if they resort to deeds of vengeance and bloodshed, so congenial to their nature? The great injustice that has been meted out to the Indians by the North American Republic leaves a dark stain on the history of the Anglo-Saxon family, which it is to be hoped may yet be partially wiped out by the exertions made on behalf of these Indians, at this, the most fitting season, the darkest hour of their misfortune. From many a lonely spot, from many a sequestered valley, the blood of the murdered Indian will rise in judgment against the tyranny which has been shown. The division of the Sioux tribe, numbering about 700,[1] at present living in our midst, is composed of parts of several tribes, a good part of them being descendants of those who were concerned in the Sioux massacre of Minnesota in 1862. Their lives have been prolonged during the winter by the charity of the members of this settlement—I say prolonged, as their living has indeed been precarious.

In large cities masses of the population are accustomed to privation and suffering from the earliest period of their lives; it is

(1) The number, given approximately, includes those in this settlement and neighbourhood.

the perennial state of their existence. But these Indians are suddenly brought face to face with the horrors of starvation. While the buffalo roamed in large herds over the prairies of the West they provided food, shelter, and clothing for the scattered tribes; but now that the buffalo is almost exterminated, these Indians are reduced suddenly to a situation without parallel in their traditions—a situation which it was impossible for them to foresee in the palmy days of their prosperity. With all the privations that these poor Indians have been forced to undergo, I know of no instance where they have been tempted to acts of dishonesty, a fact which testifies amply to the innate rectitude of their natural disposition.

Night and day there rises up to Heaven the piteous unending tale of suffering humanity. Happy is it for us, perhaps, that an absorbing selfishness or anxiety in our own pursuits deafens us to the swelling and most lamentable chorus. But because it is necessary, to a certain extent, to acquiesce in that law of the universe which dooms these human beings to affliction and pain, we are not free from all responsibility. Nay, Providence has laid upon us the responsibility of having them in our midst, thus pointing to the duty arising out of the situation.

The Dakota language itself is simple; it has, nevertheless, been a barrier in the way of our not having accomplished as much as we desired. As these Sioux Indians have only been two years in this place, no one can be found sufficiently acquainted with the language for the purpose of interpreting; so that, as the first necessary preliminary, I have devoted myself, with some success, rather to the study of the language.

In regard to their religion, the Dakotas have "gods many," who are supposed to exercise a special supervision over all their affairs. Each man, however, has his own particular god—a spiritual existence inhabiting some animal with which he believes himself to be in direct communion. They believe in a good and evil spirit, the evil spirit being more an object of fear, and therefore of greater veneration. During the year they have several ceremonial feasts, but there is one feast above all which is deemed by them to be of importance; and it is certainly peculiar. It consists of the offering of a white dog as a propitiatory sacrifice. No one can witness the religious ceremonies of this people without being impressed with the fact that what St. Paul said to the Athenians is true, to a great extent, of the Dakotas, "*κατὰ πάντα ὡς δεισιδαιμονεστέρους.*"

In common with all the tribes of this continent, the Sioux Indians have some simple idea of the hereafter, gauged by their own imperfect ideas of felicity; and the poet has well expressed the beautiful simplicity of their conceptions of futurity—

> "Lo, the poor Indian, whose untutored mind
> Sees God in clouds, or hears Him in the wind;
> His soul proud science never taught to stray
> Far as the solar walk or milky way.
> Yet simpler nature to his hope has given
> Beyond the cloud-capp'd hills a humbler heaven.
> To be content's his natural desire;
> He asks no angel's wing, no seraph's fire,
> But thinks admitted to that equal sky
> His faithful dog shall bear him company."

Situated as we are in the advanced guard of civilization, we are necessarily brought face to face with the Indian in his natural state. Modern civilization, on the one hand, making gigantic strides; the Indian, on the other, dressed in the paraphernalia of feathers and paint, the present and the past side by side in vivid juxtaposition. From the face of this continent these races are gradually passing away; they must inevitably succumb to the law of nature, the "survival of the fittest. Soon their very existence will be buried in the *débris* of the past. There is apparently no barrier to check the onward progress of their decay. To look at it from a philanthropic point of view, the position of these poor refugees is indeed gloomy; there is no golden ray of Christian light and hope to relieve the dark picture of adversity,—existing on the charity of strangers, exiles from the land of their birth, wanderers from the "rest which remaineth."

NEW WESTMINSTER.

THE BISHOP'S ARRIVAL.—HARDSHIPS ON THE WAY.—FIRST IMPRESSIONS.—VISITATION OF THE DIOCESE.—INTENSE COLD.—PROGRESS AND NEW OPENINGS.

IT gives us very great happiness to record the safe arrival of Bishop Sillitoe in his diocese, after a journey by no means unadventurous, as the extracts printed below from two of his own letters will clearly show. The first is dated May 11th, and was despatched immediately upon reaching Quebec:—

"I must write you a few lines to post on our arrival. We ought to have been in Quebec already, but, as you will probably have heard or

read, we have been in the ice, and although we are now free again, happily, it has occasioned us at least four days' delay.

"We had a capital passage at the beginning, barring head winds, but these we did not much mind, as they kept the weather clear. We found plenty of sea when we got away from the coast of Ireland, and it somewhat impaired our appetites for a while, though not seriously, and by Monday we had got our sea-legs on, and were enjoying ourselves thoroughly.

"It was awfully cold, however, and got colder every day. We expected ice, because we had heard, before leaving Liverpool, that the *Polynesian*, which started a fortnight before us, was hung up in the ice somewhere off Cape Breton. So on Thursday morning we were not surprised to meet great fields of it, which we had to circumvent.

"There were hundreds of acres of it, ten and fifteen feet thick, standing up three or four feet out of the water. Later in the day we sighted a lot of icebergs, some little ones, with smooth round tops, like hillocks, and others enormous ones, with straight up cliff-like sides. One was fully two miles long, and at least two hundred feet high. We could of course easily keep out of their way by daylight, but towards evening the wind changed, and brought down a dense fog, and we had a miserable and anxious night, crawling along at a snail's pace, and blowing the steam horn every minute, *not* to frighten the *bergs*, but to warn other vessels in our track. Friday broke clear again, and in the afternoon we sighted Newfoundland.

"In spite of the fog we were still well within our time, but on Saturday, about mid-day, when we were just abreast of Cape Ray, we found our progress barred by a wall of ice extending right across the entrance to the Gulf of St. Lawrence. The captain sent the boat ashore to the telegraph station to ask for instructions, but getting no reply in two hours, he determined to attempt to force a way.

"By this time the *Moravian*, which started a week before us, had joined company, having tried to get in, and failing, had run down to Halifax with the mails, and was now making a second attempt. We got into the ice about half a mile, driving at it hammer and tongs; it was some twenty feet deep, but fortunately rather rotten, and the *Sarmatian* is (also fortunately) rather strong.

"However, the captain's valour was well tempered with discretion, and remembering that his vessel had not been built for a *ram*, he thought he would not smash it up all at once, but leave something to do on the morrow. The captain of the *Moravian* being similarly minded, we passed a quiet night in the ice together, as motionless as if we had been moored off Westminster Bridge. Sunday morning early we began ripping and tearing again, and did rather better so far as breaking the ice was concerned, though I expected every minute the ship would go from under us, and leave us pic-nicing on the ice. At last the captain and chief engineer acknowledged themselves beaten, and told us we had better make up our minds to wait, as our forerunners had had to do.

"I think we were all rather relieved, and embraced the opportunity of 'keeping the sabbath' properly. We had two Bishops aboard and two other clergymen, so we had plenty of staff.

"We had a celebration of Holy Communion, and then morning service and sermon in the saloon; and in the afternoon a Mission service on deck for the emigrants.

"The scene all round was most interesting and beautiful. A lovely clear day, and warm sun, although the thermometer was only 38°.

"Ice all round, as far as the eye could reach, of all shapes and sizes, pyramids, and pinnacles, and blocks as big as houses. We might have been in the Arctic sea from the appearance of things. To add, too, to the interest, on getting further into the ice we had fallen in with three or four other large steamers from Liverpool and Glasgow, and any number of sailing vessels. About five in the afternoon the captain got the crew out on to the ice, trying to break it up and clear the screw, and by 6.30 we were off again; but it was fearful work. The ship ground through huge masses of ice, or forced them up on end, or ran up on to them herself, and broke them by her sheer weight: but it was terribly anxious work, and the thoughtful ones amongst us couldn't help reflecting what might be the result of a single plate stove in. There were 1,200 of us on board, and only eight boats, which could not altogether have carried a third of us. At length, about half-past nine, the captain announced that he was going to stop the ship for the night, and so we were able to turn in once more without fear and trembling.

"On Monday morning at daylight we found the ship almost surrounded by seals, gaping and staring at us, and evidently wondering at our rash intrusion.

"At 4.30 we started; and after about another hour's ploughing there appeared a dark blue line between the ice horizon and the sky, which told us of clear water once more, and soon after six we emerged from our difficulties, and steamed off at the rate of thirteen knots into the Gulf of St. Lawrence. During four days we have steamed through 140 miles of ice, of which the last sixty were through a dense pack, frequently twenty feet thick.

"The captain's pluck and good judgment cannot be too highly commended. He was called upon suddenly to take command of the *Sarmatian* on account of the illness of Captain Aird, and it must have added to his anxieties that he was a stranger to the ship, and to her officers and crew. Moreover, the fact of overtaking vessels that had started a week and a fortnight before him would amply have justified him in the exercise of over-caution, and would have excused any delay. Nevertheless he felt that if any vessel ought to get through, it was the *Sarmatian*, and her captain will be gratified to hear that the credit of his 'good ship' has not suffered in the hands of Captain McDougall."

The Bishop's troubles were not ended with his Atlantic voyage. On June 22nd he wrote from his own diocese:—

"Soon after landing I got an attack of dysentery, and though I struggled on by short stages, we had to make halts four or five times *en route* through Eastern Canada. We reached St. Francisco on the 8th, and left again on the 10th; but strong head winds and feeble engines, and a boat built on the lines of a dredging machine, made a long voyage of it, and only brought us into the harbour of Victoria between 1 and 2 A.M. on the morning of the 15th. A boat went on that same morning to New Westminster, but we wished to see a little of Victoria, and so waited for the next one, which landed us here soon after midday on the 18th.

"The Archdeacon of Columbia, and *all* the clergy of the city and neighbourhood (two in all, including the Archdeacon!) received us on landing, and escorted us to the church, in which a special service of thanksgiving was held, the congregation numbering from thirty to forty, which was large, considering the hour, and the fact that the mail was just in.

"On Sunday we had a special celebration of Holy Communion at 8 A.M., at which eighteen communicated; and on Sunday there were good congregations morning and evening, the church at night being quite full. The church, as a building, does credit to the enterprise of the people. It is built of stone (and it is the only stone church in the colony), and consists of chancel of two bays, and two bays of nave and north aisle, with a small south transept.

"The church is very well furnished, a handsome brass lectern being specially conspicuous, and there is an air of order and decency pervading the services generally which is not always to be met with at home.

"Externally the church is greatly disfigured by an excrescence in the shape of a rough wooden tower, erected for the peal of bells presented by Lady Burdett-Coutts. The bells no longer hang there, because the tower was declared to be insufficiently substantial, and it seems to answer no better purpose now than the old black patch of powder days, —heightening the beauty of the rest of the building by contrast. It is evidently insecure, and we may be able, I hope, on this ground to stimulate the activity of the people in the direction of replacing it with stone. I am going round the outlying districts this week and next, and then on to Yale, which is, at the present moment, the centre of energy in the colony."

"*August* 16*th*, 1880.

"I have now visited all the Fraser River Settlements and Burrard Inlet, and am in a position to give you full information of the actual condition of things at the present date.

"I should like to begin by saying that I propose to myself, in every report it may be my duty and my pleasure to make to the Society, to avoid everything of the character of high Missionary colouring, all sensational pictures of spiritual starvation, and glowing descriptions of either heathen or colonial voracity for Christian knowledge.

"I will endeavour to tell, in every instance, an unvarnished story of what is being done, and what is required to be done, in my humble opinion, and then leave the matter in your hands, convinced of two things—first, that the officers of the Society know more about the administration of its funds than I can do; and, secondly, that the Society is quite as earnest about the propagation of the Gospel as I can be.

"NEW WESTMINSTER.—It is pleasanter to turn from the Church itself to the services held in it. These include daily Evensong, weekly and Saint's Day Celebrations, as well as the usual Sunday services. They are all fairly well attended, hearty, and decorous, and certainly above the average of English country parishes. The Church is served only by Archdeacon Woods, the Rector, with the single exception of one Sunday service a fortnight, when he has the assistance of the Rev. C. R. Baskett.

"There is a Sunday-school attached to the church, with an average attendance of about sixty scholars.

"Besides the Church Services the Archdeacon visits the Penitentiary once weekly.

"The offertory amounts to about ten dollars or 2*l.* weekly, besides which pew rents are collected, though I hope soon to see these abolished. The Church population is not large, but I don't think they have given in the past as much support to their Church as was reasonably to have been expected of them, and I told them so at a gathering that was held during the week of our arrival. In justice to them it must be said that the people have been suffering under years of disappointment and depression,

from which they are only just beginning to emerge; and, moreover, the school in which most of them were trained was not one in which 'giving cheerfully' was taught as a first principle of religious worship. Further, still, they have been somewhat spoiled by endowments and the injudicious (I speak humbly) application of help from without. I feel very strongly that no grants should be made except to meet local contributions, with due regard, of course, to the varying circumstances of places; and on an understanding that, as settlements increased, the grants should be gradually reduced. If this principle had been acted upon here, we should not be so badly off as we are in respect of Mr. Baskett and Mr. Ditcham, whom I now have almost wholly to support out of funds I raised for new clergy, because no pressure was ever put upon their congregations, and they have seen no reason for taxing themselves so long as a clergyman was provided for them gratuitously. There are a few Indians and Chinese in New Westminster, for whom, I regret to say, our Church makes no provision whatever.

"SAPPERTON, ST. MARY'S.—Sapperton is a village about one mile and a half from New Westminster, and quite distinct from it municipally and ecclesiastically. The Church Cemetery, the Lunatic Asylum, and the Penitentiary are all there, as well as the old Archdeaconry House, as it is called, which I have now decided to make my residence. A word, first, about this house. It was built mostly with money borrowed from the Archdeaconry of Columbia Fund, and this money has never been repaid; and until 400*l.* is forthcoming for purpose of repayment, the house will not be free, nor the Bishop's tenure of it secure. Besides which, so dilapidated is the condition of the house that the estimate of necessary repairs amounts to 230*l.*, which comes rather heavily upon one at first starting. There is, however, no other house suitable and available, so it is 'Hobson's choice' with us.

"St. Mary's Church stands in the grounds of the Archdeaconry House, and is a model of what all wooden churches might be, and ought to be. It was designed and built by the sappers who came out on the original survey expedition under Colonel Moody. It was the 'fashionable church' of those days. Government House stood near; officials and the staff had their residences round about; an English tone pervaded the little society; and they took pride in the church they had built for themselves, and in its services. It consists simply of a nave and chancel lined throughout with cedar wood in panels, with a well designed and beautiful open roof.

"A service is held here every Friday evening, and on alternate Sundays, morning and afternoon, by Mr. Baskett. On the other Sundays he takes duty at Burrard Inlet, and St. Mary's remains closed. I hope to relieve Mr. Baskett of the work here as soon as I get into my house, and to take the services myself while I am at home; and I should be glad to find a young man who would come and read with me for Holy Orders, and, in exchange for board and instruction, would undertake the parochial visiting, the Sunday-school, and the Church Services in my absence.

"TRENANT.—This is a settlement on the Fraser, about twelve miles below New Westminster. Services used formerly to be supplied here, but they were given up.

"I went down from New Westminster on June 24th, accompanied by Mr. Baskett. We left here at 5 A.M., and reached the landing at Trenant in about an hour. After breakfast with Mr. William Ladner, an enterprising Cornishman, who combines the somewhat dissimilar trades of farming and the canning of salmon, we went across a rather wide 'slough,' on a

very narrow plank to the cannery buildings. (A 'slough' is a branch of the river that has broken away, in a self-willed manner, on its own account, from the main stream, but, after sundry wanderings, mends its ways, and returns like a prodigal to its father's bosom.)

"The cannery was occupied by Chinamen engaged in making cans for the salmon that, it is hoped, will arrive in August.[1] The whole of the can-making is done by hand machines, and the division of labour is very remarkable, each can passing through a dozen pairs of hands in process of manufacture. All is done, however, with the utmost regularity, without confusion, and in perfect silence, one of 'John's' estimable characteristics being not to talk over his work. Some idea may be formed of the extent of this trade from the fact that at this cannery alone they were making 192,000 cans, which they expected to fill in the August run of fish. The salmon are caught by Indians with nets. On being brought to the cannery, they are cleaned, and then chopped by a sort of guillotine of many blades into pieces the length of a can. The cans are then filled, and piled on a trolly, which is run into a huge boiler, and the door being shut steam is applied through coils of iron tubing, ; and when it is known that this cooking process is prolonged through nearly three hours, no one need be afraid of eating their salmon underdone.

"The whole business, from the manufacture of the cans to the packing of them, occupies only about six weeks, so that a man must needs combine some other calling with it.

"The two brothers Ladner, who are the principal partners in the cannery, have a farm each besides, and, finding us horses, they took us first over their own farms, and then through the settlement.

"The whole of this land was at one time subject to inundation at high tides, but dykes and floodgates now control the river, and have converted a foe into a useful friend. So prolific is the soil that Mr. Ladner is able to boast of cauliflowers weighing 26 lbs., and of having gathered onions at the rate of 24 tons per acre.

"Although the neighbourhood is flat, the prairie, as it is called, is not the 'boundless prairie' here, for the whole horizon is mountain, and not so far off, either, but its beauties are very conspicuous. Mount Baker itself, the monarch of the Pacific coast, appears within an easy walk, though his summit of 15,000 feet is sixty miles away.

"In the afternoon we took boat on the river, and visited a cannery lower down, bringing back with us a large party to attend the service announced for the evening. We held this in the public school, there being no church (nor indeed any place of worship whatever) in the district. There had been no service here for three years, and it was very cheering and a little pathetic to see the people turning up as the hour approached by all manners of conveyances,—some by boat on the river, some by boat on the slough, some in waggons, some on horseback, and of course many on foot. Altogether sixty-eight assembled. We had Evensong, and I preached. After the service we held a meeting, and a committee was formed for the purpose of raising a guarantee fund towards the stipend of a clergyman. I told them I thought they could raise 80*l.* if they tried, and that if they did, I would undertake to provide an equal sum, and find them a clergyman. I have since heard from them that 60*l.* has been promised, and that more will probably be forthcoming, and that they are also prepared to undertake, by degrees, the erection of church and parsonage, and they offer sites.

(1) As it turns out they have *not* come, and most of the canneries are already "shut down," with only half the usual supply. August 17th.

"I think, therefore, that I am justified now in recommending this Mission to the notice of the Society, and in making an urgent appeal for a grant, at as early a date as possible, of 80*l.* to meet the local contribution. I am in communication with a gentleman in Canada (not yet in holy orders), whom, if he comes, I propose placing here at once, otherwise I shall be obliged by your making a selection for me; and I hope it may not be impossible for you to make a supplementary grant to meet this emergency. The people deserve support, and to be shown how willing the Church is to help those who are willing to help themselves. There is a settlement ten miles off, called Serpentine, which could be served from here, besides a well-disposed tribe of Indians.

"NORTH ARM AND BURRARD INLET.—I chartered a small steamer on June 30th for a visit to the North Arm of the Fraser. We called first at a logging camp, where we were hospitably entertained. About thirty men, all whites, are employed. The work consists of felling timber up in the forest, which, being stripped of its bark and sawn into lengths of about twenty-five feet, is dragged by mules or oxen down a specially constructed road to the river, where a number of logs are roped together in form of a raft, technically called a 'boom,' and towed away to a saw-mill.

"The road is constructed of logs laid crossways about three paces apart, called 'skids,' with smaller logs between to form what is termed 'bridging.' In the centre of the skids a hollow is scooped out in which the log is dragged along, a boy preceding the team with a can of oil to keep the way greased.

"This oil presents irresistible attractions to bears, who watch the passage of a team, and then regale themselves on what the friction has left of the savoury delicacy. The oil is extracted from a fish called the Oolachan, which abounds in these waters at certain seasons, and is of such oleaginous character as to burn like a candle after being dried in the sun.

"The sagacity of an ox-team has to be seen to be appreciated. They seem to understand the most complicated of difficulties, and are managed with as much ease as a circus horse. And so attached to their work do they become, and so interested in it, that a superannuated ox has been known to follow his old team up and down as a pleasant recreation for his declining years.

"A teamster's office is no sinecure, it is true, but his stipend is by no means contemptible. He receives from seventy-five to one hundred dollars a month, and his board—altogether equivalent to about 280*l.* per annum, more than seventy-five per cent. better than the average stipend of the Missionary of the Church of England.

"We visited after this nearly a dozen farmsteads along the river, and towards evening began to gather up the people on board our steamer to convey them to the school-house, where we were going to hold service.

"We had a congregation of nearly fifty in all, but only a small proportion are Church people. Mr. Baskett has held a service here one Sunday in three months, but in the same building both Methodists and Presbyterians hold services more frequently, and the people attend them all with equal readiness. I propose relieving Mr. Baskett (as I have already said) of the duty at St. Mary's Sapperton, and giving him charge of this district, along with Burrard Inlet. They might then have more frequent Sunday services, and at least one regularly in every week, and pastoral visitation as well.

"There is no imperative call yet for a church, but there is great need

of a burial-ground, for the people are ten miles from one in any direction, with no better means of communication than a canoe on the river, or a trail through the forest; and if a burial-ground were provided for them, it would be better to erect a small church or chapel upon it; consecrating a portion of the ground, but leaving the chapel unconsecrated, and permitting the use of it, when desired, to Methodists or Presbyterians. There is a risk, I am well aware, of offending some friends by such a proposition as this, but we have to deal with questions here according to our circumstances, and we must not be hastily blamed if, in questions involving no essential principle, we use a liberty to gain a little Christian union and concord.

"The service was joined in with some heartiness, but we laboured under two difficulties, one being the absence of light, and the other the presence of mosquitoes. Our instrument of music was a violin, played by a young farmer who acts as lay reader for us sometimes.

"The congregation dispersed in boats and canoes, and then our steamer took us on board again and landed us at New Westminster, about one hour after midnight.

"July 2nd, I started by stage for Burrard Inlet, Mr. Baskett once more officiating as Chaplain. Two hours drive took us to Hastings, on the south side of the Inlet, a cluster of cottages with a little inn, but expecting to grow in importance when the railway comes through. All Burrard Inlet will become important then, and Hastings may outrival New Westminster itself; but the actual terminus is not yet decided on, and Hastings may quite likely be doomed to disappointment. Three miles lower down the Inlet is Granville, whose hopes, in my opinion, rest upon a much surer foundation, for there is not only a better approach for the line, but also a better anchorage for ships. The Inlet generally may be compared with Milford Haven, though more extensive, and far better sheltered. On the north side of the Inlet is but one place with any population, called Moodyville, or Moody's; and this consists really of a logging camp and saw mill, for every one in the place belongs to one or the other, and the proprietors of both keep the only store on the settlement. To their honour be it said, they sell no liquor, nor allow any to be sold in the town; and those who will have it must fetch it across from the inn at Hastings.

"Mr. Baskett provides one service each at Granville and Moodyville, on the Sundays he is not at Sapperton, in both places using rooms occupied by Nonconformist ministers at other times; and since these rooms are gratuitously placed at our disposal, and there are literally no others available, we can scarcely be accused of worse than making the best of our opportunities.

"With regard to Moodyville, I think it would be unwise to spend money in building on account of the uncertain future of the place. When the timber fails, both camp and mill will be removed, and the whole population will follow them. With Granville it is different. Its position guarantees its permanency, and if chosen as the terminus of the railway, it will become the most important city on the mainland.

"My idea then, is, to place Mr. Baskett in charge of the district comprising North Arm and the Inlet, and to relieve him of all duty at Sapperton and New Westminster. He will then be able to supply regular services at Granville, and occasional ones at the other two settlements, and will have quite as much as is possible for one man to do. But here again help will be needed, and help is deserved. It is very difficult to get people to guarantee subscriptions when we can only offer them irregular services, and so it is not easy to assess the local contribu-

tions in this case, but if the Society would give me 50*l.* on condition that 50*l.* was locally raised to meet it, I would be responsible for the rest of the stipend.

"The Society must understand clearly that no abandonment of work is involved in Mr. Baskett's removal, but rather a considerable increase of it. At present he roves about from one district to another, districts totally disconnected; and not only is much time wasted, but also his influence with the people and their interest in him are seriously impaired by long and frequent absences.

"YALE.—I have no need to write much about Yale. The work there is being organised, and with Mr. Blanchard's arrival will, I hope, go ahead.

"We left here for Yale on July 7th, and arrived the next day. I have not time, even if I had the power, to describe the glories of the Fraser. Perhaps I will endeavour to do so some day for the benefit of the readers of *Mission Field.* I will only stop to say that there are localities here to satisfy the keenest appetite for Nature's wonders, when even Switzerland and the Rhine have been exhausted of their attractions.

"At the Mission House we received a warm welcome from Mr. Good, and Mr. Sheldon; the latter of whom we had not seen since we parted with him at Quebec. After a Sunday spent together, Mr. Good went off to Lytton while I officiated in his stead the two following weeks. The railway works have made Yale the liveliest place in the province. A year ago there were scarcely fifty white people resident; now there are nearly 2,000, including Chinamen.

"Nothing could have been more fortunate than the decision arrived at last year to appoint another man here to supplement Mr. Good's work, and I am most thankful too for the good Providence that put Mr. Sheldon and Mr. Whiteway in the mind to volunteer for the work. Mr. Sheldon has already made his influence felt to a very marked degree, especially on the young men in the railway offices and new stores; and he has just received an invitation from the contractors to take charge of a hospital about to be opened for the benefit of their employés near Lytton.

"While thus applying his medical experience to the relief of the body, he does not forget that the work he volunteered for is to minister to souls diseased. He has been assisting Mr. Good in the services of the Church, and addressing the men in the lodging-houses; and I propose now to license him as a lay-reader in the district to which he is going.

"Mr. Good is, I am glad to say, persuaded that Yale is not his most convenient headquarters, and is quite ready to transfer his white responsibilities to Mr. Blanchard. Until, however, the latter is in priest's orders, it will be necessary to retain Mr. Good at Yale, but I am not sorry for this, inasmuch as there is Indian work enough in the district fully to occupy his time.

"I come now to a matter of urgency and importance, the question, viz., of dealing with the Chinese labourers employed on the railway. They are at present estimated at 1,200, and their number is expected to be increased next spring. I feel a heavy responsibility regarding them, but I am powerless. Their knowledge of English is far too limited for religious instruction, and no one of us knows a word of Chinese. I have thought whether it might be possible to send us some one destined ultimately for China who could very profitably spend a year or two amongst us studying the Chinese character, and familiarising himself with the language, and then pass on to the field intended for him? Or whether you would allow some one on his way to China to visit this

country *en route*, and rep rt to you on the subject? In either case the matter is urgent, for the men are here now, and the length of their sojourn is limited.

"Of the disposition of the Chinese to receive Christian truth, I have lately had a remarkable example in a family recently arrived from Hong-Kong, and who brought with them strict injunctions from the 'Chief Pastor' of a German Mission there to ally themselves with no Christian body but the Church of England; an injunction they have faithfully observed by putting themselves under our charge immediately on their arrival. They know no English, but by means of German I hope to be able to hold communication with them.

"CHILLIWHACK.—We went down to Chilliwhack by canoe from Yale on July 31st. The distance is about forty-six miles, and we accomplished it in less than six hours, thanks to a strong current and three sturdy Indian paddlers. This is entirely an agricultural district, and the farmers are fairly prosperous, though, farmer-like, they do not readily own it. In spite, however, of their prosperity, their contributions for Church purposes have sunk this year to zero, owing, I am convinced, to the foolish principle of full stipend grants. If the Society's grant for this district had been given to meet a proportionate local contribution, it need not have been so large; it might have been spread over a greater number of years; we might have still been enjoying it, and Mr. Ditcham would have been a richer man.

"His congregation contributed during the first six months of this year the sum of fifteen dollars, or just 3*l.*, for his stipend.

"I called a meeting of Churchmen, and formed a committee, to obtain guarantees of subscriptions. I told them that they must provide at least half the stipend, *i.e.* 75*l.*, and that I would be then responsible for a like sum. It is right to say that last year they raised a sum of 40*l.* for a parsonage, besides 10*l.* given in kind, and in work, while 12*l.* was raised by offertories for stipend, and 4*l.* given in kind. Mr. Ditcham consequently received for stipend, in 1879, the sum of 116*l.*! He needs yet a sum of 43*l.* to complete his house, which will have cost, when complete, the not extravagant sum of 93*l.*

"He lives what appears a very lonely life, but he does not admit that it is so. He is very cheerful under it, at all events, and with a little friendly counsel and sympathy will make an efficient and hard-working parish priest. Perhaps if you publish this, some kindly heart will be moved to send the balance necessary to complete his little bachelor home, and to provide his home with a few little English comforts. He would be thankful too for altar ornaments for his church.

"We were there a Sunday, and had three services, two for whites and one for Indians. The next day we had a children's service, and one for Indians, in the morning, and in the afternoon an examination of catechumens and Holy Baptism.

"In my next report I hope to give you an account of a journey halfway to the Rocky Mountains, returning by Kamloops and Lytton. We are to start (D.V.) (Mrs. Sillitoe accompanying me) the first week in September, and the journey will occupy about six weeks."

It will be seen that no time has been lost in setting about episcopal work, our readers' interest in which will be increased, we think, if we append the Bishop's graphic description of the central scene of his labours.

"This is really a very lovely place, though of course we have the advantage of the first fresh brilliancy of summer to heighten its natural beauty; but the whole situation is well chosen and picturesque. The ground rises suddenly from the river on both banks, so that in the town the houses stand one above another; every one has a view, and indeed a view more or less panoramic, since abundance of space has given nearly every house a garden. The opposite bank of the stream is covered with pine forest, rising suddenly to about one hundred feet above the stream, and over this ridge from the higher parts of the town is seen the snowy range of Mount Baker, nearly seventy miles away to the south-east. Down the river to our right, about a mile distant, two fir-clad islands divide the stream into three great arms, and form a basin just above them fully two miles wide, across which we look over to the mountains of Vancouver; while up stream, to our left, the view is bounded by the mountains of the Cascade range, thirty miles off, and still at midsummer largely covered with snow."

Frost and ice have occasioned even greater hardships to his lordship's clergy resident on the mainland, than to himself on his journey to join them. Both Mr. Good and Mr. Ditcham—familiar names in these pages—speak of an intensely severe winter, probably one such as has not been before experienced in living memory. Both also speak of an eager expectation of the Bishop's appearance existing among both European immigrants and native Indians.

Mr. Ditcham's letter is dated from Chilliwhack, April 11th; in it he says:—

"Church services in my district have not been very agreeable during the winter, owing to the extreme cold and our having no stove to warm the church; but I am happy to say I have had services either at Chilliwhack or Ferny Coombe. It was too severe a crucifying of the flesh to remain in my house with the thermometer registering six below zero. This amount of cold would not be felt were it not for the piercing north wind that invariably accompanies it in this lower country. I left my unfinished parsonage—where the cold was so intense even in bed that I had to smother myself almost to keep warm, or to keep my nose from freezing to the blankets—and went to Ferny Coombe and stayed with Mrs. Agassiz for nearly a month. It has been so cold that the river was frozen over for three months, and so thick was the ice that a band of cattle, seventy head, was driven over on its way to Victoria. In Yale the snow was six feet deep. Three feet have melted and three remain. Even last Sunday, April 4th, it snowed hard all day here. I walked fifteen miles through it to take service in the evening at Ferny Coombe.

"I have to report that the Indians are taking greater interest in our services, and that seven new faces have shown themselves during last quarter. Many more say they would attend if they could feel that they would not be deprived of a teacher again, as when Mr. Holms was taken from them. I think when they see the Bishop, and can hear from him that they will be cared for, we shall have a great increase to our Indian congregation. Sunday after Sunday they inquire anxiously concerning the Bishop's coming. Mr. Good told them to-day that his lordship would be with us in two moons. A good, earnest, loving bishop, and such we hear

our bishop is, will be a tower of strength to our Church out here, and we all long to see him actually at work amongst us."

The Rev. J. B. Good, who has just added to his other completed works in the way of translation a vocabulary and grammar of the Nitlakapamuk, or Thompson Indian, tongue, and some of the occasional offices of the Prayer Book, tells of a new and most important opening for Missionary labour awaiting the superintendence of Dr. Sillitoe, in connection with the new line of railway which has Yale for its starting point. How overwhelming are the calls, how vast the fields for Christian activity, for those who have ears to hear and eyes to see! Mr. Good's report for the quarter ending June 30th contains the following passages:—

"Bright and cheering prospects of extended usefulness, and enlarged opportunity of making the Church we represent a blessing to the now ever increasing multitudes of various nationalities that are being attracted by railway construction to cast in their lot in the district under our charge, make one tremble lest we should prove unequal to the call on all our powers to be up and doing, 'that nothing be lost.'

"The arrival of a bishop for the mainland, who already has made the most favourable impression upon all with whom he has come in contact, and who brings with him helpers and means for carrying on the work of the Church, is an event fraught with the happiest consequence to all our interests, and we shall have in him a leader and director whom it will be a pleasure to follow, marked, as I feel sure his path will be, with the progress and solid growth of religion and piety throughout his episcopal jurisdiction.

"Concentrated at Yale, and its immediate neighbourhood, over one thousand of Chinese employés, and almost an equal number of European labourers and overseers, are at work upon the Yale and Savonnah Canadian Pacific Railroad. It is calculated that in two months from now these numbers will be doubled, and the force will be scattered in various sections along the whole line of construction. It must be understood also that this projected route, now in the hands of the contractor, follows for the most part the Grand Trunk Road of the upper country, along which the great body of our Native Thompson tribe of Indians have their habitations.

"Contact, therefore, close and constant, between the railway employés and our Indian converts must inevitably ensue, and it is for us to see that this intercourse and communication be as little harmful as possible to our weak brethren, who look to us for protection and moral support in all their troubles and discouragements. I am above measure thankful to report that thus far the conduct of our Indian congregation, whether as it affects their temporal or spiritual concerns, has been marked by great steadfastness and patient continuance in well-doing. What it may be under the new and complicated condition of their surroundings—time will tell.

"The white congregation at Yale has increased so of late that our church will have to be enlarged to twice its present size to accommodate the crowds flocking to the house of prayer. Lately, too, all the saloons

have been compelled to close all Sunday—which will prove of great service to us, and remove a great source of temptation to Sunday desecration out of our midst.

"The Indian Church is equally well attended, and I am much cheered by the attention they bestow on 'the things which belong to their peace.' There are also many quiet inquiring Chinamen who have only to be carefully shepherded to induce them to 'wait on our ministry.' Bishop Sillitoe will arrive at Yale this week, and his report will afford the Society the best test of whether these things are so or not as herein stated.

"I shall take advantage of his stay at Yale to go myself on a hundred miles' pastoral journey—as far as where the Buonaparte empties into the Thompson—spending one Sunday in the neighbourhood of Cache Creed, and the next at Lytton.

"The Bishop will not himself see Lytton till September, and it will be my business to prepare our Indian flock for his lordship's visitation. Every Indian settlement bears witness to the increased industry and spirit of improvement which now pervades the entire community. Old scenes and feelings are passing away and all is becoming new. May it increasingly appear that all this pleasing change is wrought of God."

JAMAICA.

RESIGNATION OF BISHOP TOZER. — ELECTION OF A SUCCESSOR. — HURRICANE IN JAMAICA: CHURCHES DESTROYED.—EPISCOPAL VISIT TO BRITISH HONDURAS: GREAT SPIRITUAL NEED.

BISHOP TOZER'S episcopate in Jamaica has been a brief one. As was feared by many of his friends, the climate and work of such a diocese has proved too much for a constitution previously undermined by arduous work in a tropical climate. The disappointment must have been great, but medical orders were peremptory, and on April 25th, the day after his formal resignation, the Bishop left Jamaica for England.

No time has been lost in filling up the appointment. A Special Synod, described as "the largest gathering of Clergy and of Lay representatives ever seen in Jamaica," assembled on July 15th, when three proposals were brought forward, viz. (1) that the choice of a Bishop be placed, as it was last year, in the hands of the English Committee of Reference; (2) that the Rev. C. F. Douet be appointed Bishop; (3) that the Rev. Enos Nuttall, Incumbent of St. George's, Kingston, be appointed Bishop. On the following day the voting took place, when Mr. Nuttall was declared duly elected, the election subsequently receiving the almost "entire concurrence of the Synod."

A destructive hurricane which has swept over the island has caused the issue of the following appeal by the Bishop-elect, who is now in England :—

"Brief telegrams of a general nature reached England on 26th August of a disastrous hurricane which passed over the eastern and central parts of Jamaica on the night of the 18th and the morning of the 19th of that month. Details have since been received from different sources by the mail of the 13th inst., and these give a very sad account of serious loss of property, though happily unaccompanied with much loss of life. But the destruction of churches, schools, public buildings, and crops, and last, but not least, of houses—chiefly the cottages of the peasantry—has been, comparatively speaking, immense ; and the sum of actual money worth of all these losses must not be looked at from an English point of view—it must be judged by the standard which a poor struggling community exacts for the measurement of its sufferings, when so considerable an amount of its means, prospective and accumulated, are swept away or diminished in value. The peasantry of the country, especially in that part where the storm seems to have raged with the most destructive violence, depend largely on the cultivation of their small holdings for their sustenance, and for providing education and religious teaching. Nearly all the peasantry are freeholders, and though the effect of this mode of settlement has been to limit the labour-market, on which the large plantations depend for means of being carried on, yet as far as the humbler classes themselves are concerned, it has been highly beneficial. Property slowly acquired by their own energy, industry, and thrift, has had an educational power on the mind and a formative influence on the character of the people, which those who have laboured among them as teachers gladly acknowledge.

"There is now no Established Church in Jamaica, only a disendowed one, with a small remnant of State-paid clergymen, who are rapidly diminishing in number, and having their places taken by a ministry entirely supported by the voluntary contributions of the members of the Church; and besides this large and not uninfluential Disestablished Church thus maintained, there are numerous Nonconformist communities which derive their support chiefly from the liberality of their people. It is necessary to bear fully in mind how much is done towards the payment of the clergy by the humbler classes, who constitute in the country parts the vast proportion of the congregations, and whose prosperity is therefore so important an element in the efficiency of all that machinery which is connected with a well-administered cure. The ruin which has descended with such terrible swiftness on this unhappy part of the island is described with a particularity and abruptness in the local papers which compel attention; and we cannot doubt will excite sympathy and compassion in the hearts of the readers of the *Mission Field.* These papers have gained their information from eye-witnesses and sufferers, and little room for doubt is left on the mind of the correctness of these tidings, when we compare them with many private letters which have been received from thoroughly trustworthy persons. When large, solidly-built churches have been thrown down by the force of the hurricane, we might, without any further relation, be sure that cottages, however comfortable and sufficient for ordinary weather, would be swept away in great numbers—and so it has been. At least seventeen churches of the Church of England (not to speak of smaller places of worship), with

schoolrooms and parsonages, have been either totally wrecked or seriously damaged; and in addition to these, we gather that very many chapels and school-houses of the Wesleyans, Baptists, and other Noncomformist bodies have been involved in a like ruin. In face of such distress, the eyes of the sufferers naturally turn to what they fondly term the Mother Country. Their Church is called by her name, and is loyal to her doctrine and her ritual; and in its stricken and impoverished state—stricken suddenly, yet not blindly and capriciously, but, as we believe, by a wise and loving Father with disciplinary purpose, though with a sanctifying severity—this child of the Missionary zeal and love of the English Church naturally turns to her as the fittest means through which the relief which she prays for from her Heavenly Master may be sent. She needs help to rebuild the fallen churches and to support those of the clergy who are in the ravaged districts, till the people once more regain the power of supporting their church.

"A special account has been opened at the Society's office, called 'The Jamaica Church Relief Fund,' to which donations to meet losses by the hurricane may be sent."

We have again and again referred in these pages to the condition of Church matters in British Honduras. Bishop Tozer, who visited the colony while Bishop of Jamaica, has described in the following letter the impressions received by him on the occasion. The picture presented by the combined accounts of the Bishop and the Rev. J. H. Geare is indeed saddening, and might well stir the hearts of English Churchmen to some especial effort to endeavour to remove the stigma, for it is nothing else, which attaches to our religion in those parts. The present, moreover, would seem to be a favourable time for such an effort, since the present Governor is thoroughly well disposed, and several small movements appear to have been lately set on foot among the colonists themselves, which, with external aid, might greatly develop, and serve as patterns to earnest men in other places in the colony.

The Bishop writes as follows:—

"KING'S HOUSE, SPANISH TOWN, JAMAICA,
"*March 1st*, 1880.

"I have just returned to Jamaica from British Honduras, which has organised itself on the base of a separate diocese, and elected me the Bishop—much as the Windward Islands have formed themselves into an independent see and elected as Bishop, Dr. Mitchinson of Barbados.

"The arrangement has been in both cases rendered necessary by the civil circumstances of the two colonies of British Honduras and the Windward Islands. I find that you give 100*l.* in aid of the stipend of the Rev. J. H. Geare, Rector of St. Mary's, at Belize. Hence you are entitled to hear in what sort of condition I found the church in this little British colony. But first let me point out the peculiar position which British Honduras occupies in Central America. It is a kind of *island* in the midst of various small semi-Spanish republics; and politically it is

doing a good work, in showing an example of excellent government in a part of the world where government of any kind would appear to be almost an impossibility.

"The ecclesiastical condition of things in Central America is very much what is to be found in Mexico, and in *South* America generally; and hence it becomes a matter of very great interest and importance that the English Church should be well represented in the only place where English influence is supreme in this part of the continent. I am sending you with this a copy of an almanack for the current year, which the colony, very much to its credit, has put forth. In it you will see just where we stand in relation to various other religious bodies, both Roman Catholic and Protestant; and I am sure you will agree with me that nothing can be more discreditable to us, as the Church which has been maintained in the colony ever since 1794. It would seem that we have never attempted to do more than what was done under the established condition of the Church, and that was to maintain *two clergymen* for the two churches in the town of Belize.

"On my arrival I found that the Incumbent of St. John's Church had left. In consequence of this the whole work of the Church, as well in Belize as in all other parts of the colony, falls on the unassisted shoulders of your most excellent and devoted Missionary, Mr. Geare. I cannot speak in sufficiently high terms of his earnest efforts to keep the Church alive, or of the perfectly marvellous way in which he has managed to uphold our Lord's cause, amidst most difficult and depressing circumstances. I found in his own church a large and devout and well-instructed congregation, all of whom are being trained in churchly ways, and have already learnt to like and take a part in reverent and solemn services. And he has certainly done 'what he could' in the other parish, where the influence of the Church has been reduced almost to zero. He has in the present Governor, and Mrs. Barlee, helpers in all good things, who never fail him, and who repeatedly expressed to me their keen appreciation of his zeal and goodness.

"The Sunday before my return to Jamaica I held a confirmation in St. John's Church, which was crowded on the occasion. The candidates, seventeen in number, were all from the other parish. During my visit I went to Corosal, a town of almost equal size to Belize, where we are doing nothing, and have never attempted any work. There are, however, barracks there, and several English officers always quartered in them, and the men are marched regularly on Sunday mornings to a Wesleyan chapel. Many of the officers, and their wives, entreated me to do something in their behalf, if only to appoint a schoolmaster who might hold a lay service for them. From Corosal I proceeded up the Belize River to Orange Walk, which is not far from the Yucatan frontier. The only mode of travelling was in an open row-boat, and it was a pull of more than forty miles. I found at this village, where some years ago a frightful Indian raid had been made, two forts; one was occupied by the soldiers of our West Indian 2nd Regiment, with their officers, and the other was the head-quarters of a strong police force, as well as the residence of the local magistrate. A Roman chapel, served by an Italian priest, to which a school is attached, is all the provision that exists either for worship or education. Very strong remonstrances have been forwarded again and again by the people of Orange Walk to my predecessor, Bishop Courtenay, and he feels deeply the necessity of doing something for the place. I spent a Sunday in this remote and isolated place, and held three services, to the evident joy of the people, who filled, and more than filled,

the court-house, which was kindly placed at my disposal. I also held two baptismal services for several children who had been born since Bishop Courtenay's last visit. During the Sunday afternoon I held a meeting of the more substantial storekeepers who had some months ago been in correspondence with the late Bishop. Their desire is primarily for a school, and they suggest that the master might conduct services on Sunday, under the Bishop's licence, and possibly be allowed to baptise, and certainly to bury the dead. Nothing could be more reasonable than the demand of these persons, of whom two pledged themselves to subscribe 20*l.* a year each, three others 10*l.*, and others smaller sums. Altogether they saw their way to a sum not far short of $800. And the magistrate, Mr. Grey-Wilson, assured me that I might depend on the engagements of these men being faithfully carried out. I am sure we ought to entertain this most touching call upon us, but with the charge of such a diocese as Jamaica upon me, which seems itself to need almost everything, I hope that your Society will try and undertake the labouring oar, and not rely too much on so overburdened a man as I am. I should mention that the direct connection between Jamaica and British Honduras ceases this month, on account of the postal subsidy being given to steamers which are to carry the mails by way of New Orleans. Thus I cannot go to them, nor can they come to me, except by a very long and expensive *détour*. Clearly the proper thing for Belize is to get a bishop of her own, and if a precedent were wanted for creating a diocese, which has, or had, but one clergyman in it, I may instance that of Moosonee, which was formed into a separate diocese, at the instance of the present Archbishop, on account of its extreme isolation. If a bishop could be found to take the vacant rectory of St. John, with its excellent parsonage-house, then I think you would set machinery at work which would very shortly change the whole condition of things in British Honduras, but otherwise, I fear it will remain at its present most deplorably dead level. About 140 miles south of Belize there is springing up a colony, and I found that an excellent young man, whose brother is a clergyman in England, had already exerted himself in building a small church, and he came up to Belize to consult me as to how services could be maintained in it. At a solemn service I appointed this gentleman, and another, as lay-readers of the diocese, and I mean, at my next visit, to go to this settlement, and consecrate the church, and surrounding burial-ground. All this will show you how many openings there are for the legitimate work of the Church among our own people in British Honduras, but in addition to this there is a great call upon us to do something for the large Indian and Carib population that may be found wherever you go, and who have no opportunity, as things are, of ever being brought within the outer circle of Christianity. Evidently the only plan suitable for the case is the appointment of a bishop for the colony.

"But it is time for me to bring this long letter to a close. Before doing so, however, I must again plead for the poor people at Orange Walk. Might it not be possible, in view of the very liberal contributions of the people, to find a man for them? And I would suggest that he be, if not in holy orders, at least such an one as might come here for the purpose of being ordained deacon, and then sent forward to Orange Walk. With regard to his maintenance, would it be impossible for you to guarantee him a certain salary for a year or two, until we see how the subscriptions come in from Orange Walk itself, or you might guarantee *me* against loss, say to a certain amount? But whoever is sent up there should be prepared to give his best energies to his school during the week.

"I forgot to add that the people guarantee to provide a house, such as they themselves live in, excellently suited for the climate."

Mr. Geare's letter of March 31st is in the same strain, but we are glad to see from his description of his church at Easter that he is not altogether without sources of encouragement in the midst of so much that is utterly depressing.

"You will see that I am still working on in Belize, notwithstanding my last dolorous letter. Mr. Sullivan has left, so that I only am here: I carry on the two parishes, and shall do so until God sees fit to send us more labourers. Bishop Tozer has won the hearts of all unprejudiced persons, and was beloved by all who saw him during his short stay with us. We are half hoping against hope that some one may be persuaded to come over and live amongst us, taking the Rectory of St. John's, and supervising this large colony as first Bishop of Honduras. This I believe, if God prospers the scheme, will be the means of increasing the Church here, and of making a sufficient staff of clergy to carry on its work. The people in the north of Honduras have guaranteed a sum for a resident clergyman, and I believe the Bishop is about to send a man. I had a happy Easter Festival—240 communicants, and hearty and well-attended services. A new altar, the gift of my poor, has been added to the church of St. Mary, and I celebrated for the first time thereon on Easter Day. It is a very handsome structure, and is made of choice cedar and mahogany. The children are now about to make a present of a new font. The Bishop kindly licensed me two lay-readers, and they were inducted by a solemn little service. Their names are Charles Blockley and Julius Payne. The latter and I have founded a little church 100 miles down south. The Bishop took much interest in it, and wishes me to go down and open it in June. Mr. Payne's work is at Seven Hills, a settlement close by the little church, and Toledo, a second settlement. I wish I could interest our English fellows in Church work. They live such dissolute lives, and seem to leave in England all respect for themselves, their Church, their neighbours, and morality. In January I baptised seventy-five infants, and only *five* were born in marriage—and even these people had lived together for years before marriage. I am making strict rules about god-parents and communicants, and I trust in time it may do some good."

BRITISH GUIANA.

SUBJECTS FOR THANKFULNESS.—ACCESSION OF STRENGTH.—STEADY PROGRESS.—THE NONPAREIL MISSION.

WE must all rejoice that the venerable chief pastor of this diocese is able to write of his work and himself in such words as these:—

"Upon our Mission work generally a blessing seems to rest, and day after day do I offer grateful thanks to God for having put it into the

hearts of so many members of the Church, and especially of the clergy, to take a lively interest in the heathen by whom we are surrounded on every side. We were first in the field, and as yet we have lost none of our vantage ground.

"If I may speak of myself, I cannot be sufficiently thankful for the large measure of health and strength which I am permitted to enjoy. It only remains for me to use these precious gifts and mercies as best I can as a servant in Christ's Church."

The Report of the British Guiana Coolie Mission for 1879 may be summed up in the following quotations:—

"Nothing of a very striking character presents itself for observation; but the united testimony of the Missionaries proves that a slow and gradual progress is going on among the Coolies, which must eventually lead to their becoming a Christian people. While there is still much opposition and many discouragements met with in the communication of the Gospel message, there are, on the other hand, gratifying tokens that the labours of those who are employed in conveying it are not in vain. We, who have inherited the religion of Christ as our birthright, do not always take into account the difficulties that attach to its reception by a Hindu or Mussulman.

"Although the limits within which our Missionaries labour are circumscribed, it must be remembered that the Coolies are constantly moving about from one part of the colony to another, and thus a constant filtration of Christian teaching is going on, through the Christians instructed at our Mission stations going to other parts of the colony, and by newcomers listening to the ever-attractive story of the Cross from the mouth of our Missionaries and catechists.

"During the season of 1878-9 there were 6,055 emigrants from India added to our already large Coolie population. Surely a deep responsibility attaches to the bringing of these people to a Christian country. None of us can say he has no interest in this matter: for the welfare of the colony and every one connected with it is bound up with the question of the Coolie population."

The staff has been greatly strengthened by the accession of a clergyman from the diocese of Calcutta, attracted by an advertisement in the *Indian Church Gazette* for Hindustani-speaking evangelists, to work among the thousands of Indian emigrants in this colony who are spiritually destitute.

The Rev. R. H. Moor arrived per *Malabar* on Sunday, May 9th, after a tedious passage of 102 days. Among the 533 emigrants on board, there was but one native Christian, who, through Mr. Quintin Hogg's interest, will be allotted to Pln. Bel Air. Mr. Moor was fortunate enough to have an interview with Mr. Hogg the day before he left Calcutta.

Mr. Moor has been appointed by the Bishop to the charge of the Bel Air Mission, where his great experience in educational work will make his services in the training of catechists of peculiar value.

From having spent the greater part of his life in India, Mr. Moor is thoroughly conversant with the languages spoken by the emigrants, and they have been flocking to Bel Air from all sides on hearing of the arrival of a "padre sahib" from Calcutta.

Of the individual Missions, that known by the name of the Nonpareil stands most conspicuously forward. Of it the Report says:—

"This Mission has been most fortunate in enjoying the unintermitted services of the Rev. F. P. L. Josa for three years since its establishment; and no praise can be too great for the unflagging energy and devotion with which he has given himself to the work. The Bishop has recently visited most of the stations in the district, and he states that it did his

HINDU CATECHISTS IN BRITISH GUIANA.

heart good to see the work that was going on. On Sunday, October 9th, his lordship held a most interesting service at St. Mary's, Beterverwagting, when the rite of confirmation was administered, first in Chinese, then in Hindi, and lastly in English, to twenty-five Chinese, seven Coolies, and two Creole candidates. At this service Mr. Josa's two catechists, Prabhu-bakht and James Yong-a-pat received a public recognition of their office from the Bishop. Mr. Josa speaks of them in the very highest terms. 'They are, both of them,' he says, 'an honour to their nation and to our Church.' Prabhu-bakht was trained at Bel Air by Mr. Hore; Yong-a-pat is a self-taught Christian, better acquainted with the Scriptures

than most catechists, and much respected by his countrymen. Nicodemus, the solitary convert at Mon Repos last year, has been confirmed and admitted to Holy Communion. After working-hours he employs his time in teaching his fellow-countrymen; and by his instrumentality, mainly, seven other Coolies have been baptised. There are also six others now under instruction, desirous of being baptised.

"Mr. Josa complains that he has met with much opposition from the Brahmins. They have not the courage to confront him and argue the matter; but listen to what he has to say, and then when he has gone they set to work and endeavour to demolish what he has been at such pains to inculcate. These 'blind leaders of the blind' do not work; they fatten on the credulity of their people, over whom they possess an unbounded influence. Some of them own twenty to fifty head of cattle, and yet are not ashamed to plead poverty.

"The benefit to be derived from the regular visitation of Estates' hospitals has been illustrated by the baptism of a Chinese, who went into Lusignan Hospital with a wound, and there first heard 'the word of the truth of the Gospel' from the lips of Yong-a-pat.

"One feature that struck the Bishop in his survey of the Nonpareil Mission was the complete record that existed of everything that had transpired since its foundation."

We gladly append an account from Mr. Josa himself of the previous history of the Mission, which was commenced in 1876, addressed to the Society:—

"My district bears the name of the 'Nonpareil' district, which name it derives from a neighbouring estate, and apparently in honour of our chief promoter, Mr. Quintin Hogg, who owns the estate.

"The district is very large, the roads having been constructed on no principle whatever, except the one of making the estates as far as possible one from the other. Supposing I wished to go from Pln. 'Hope' to Pln. 'Cove and John,' two neighbouring estates, only one mile apart, I have to travel instead five miles! In this district I have eight sugar estates and ten Coolie villages. In all a population, say 7,000 Coolies, and 750 Chinese. The word 'Coolies' embraces several nationalities, viz., Hindus (chiefly) and Mohammedans. But these come from the several Presidencies of India, and therefore speak several languages. We have also a few Nepalese.

"When I began the work I found twenty-seven Coolies and twenty-one Chinese who were christened—many of these, however, were not Christians. Some had but a poor faint notion of Christianity. On these people I began to work.

"I also started a system whereby to manage this large district. I started a series of books to help me in systematising my work and the people. Of these the first is my (1) *Daily Log Book*, which I have kept carefully ever since. Then I have what is called (2) a *List of Inquirers and Catechumens*; the steady and regular comers to our meetings constitute a class which we call 'Hearers.' If these express a wish to know more of Jesus and His religion, then their names are put down in this list, and they become 'Inquirers.' If these evince any willingness to become Christians, then they are entered in the next column of the same list as 'Catechumens,' and they are kept as such for various periods according to the peculiarities of each particular case. If they are

baptised, then their names are transferred to another column, and of course become the 'Christians.' Then follows the date of their baptism, name given, &c. Then they are removed from this book and placed in one of two others (3 & 4); one being kept for the Coolies, the other for the Chinese. In these books there are several headings, such as date of confirmation, first communion, &c. &c. Then two books (5 & 6) are kept to note all the services we hold, subjects of discourse, number of people present, offertories, &c. &c.; one of these books is kept for myself, and the other for the catechists. The next book is called the collecting book, (7) which is kept to keep an account of all the contributions made by our Coolies and Chinese in support of the B.G.C.M. (*i.e.* British Guiana Coolie Mission). I believe that one very certain test of a man's belief is his pocket. The true believer will do his utmost to support the religion that has brought salvation to his house. The last book (8) is kept for the general accounts connected with the Mission. I have had several catechists on trial; I am sorry to say that the majority have been failures. I have two, however, of whom I am very proud; one is called Prabhu-bhakt (the gift of the Lord), and the other James Yong-a-pat.

"To their honour be it said these men were at one time labourers in the field. They work as directed. They both are hard-working honest men—faithful believers, and very zealous. They hold services on Sundays, and preach or read subjects which have been sanctioned by me. They also catechise on week-days, in the several schools, one of which is established on every estate. They are stationed in different parts of the district. They meet me every Saturday for instructions, when, as a rule, we talk over matters and prepare for our Sunday work. With the exception of Mondays and Saturdays, I am, as a rule, always on the move. Our simple people want the teaching which consists of 'here a little and there a little,' and 'line upon line.' I believe in the theory of *saepe cadendo*, &c. My work on week-days is identical with that of my catechists, only of course in different stations.

"Every Sunday we endeavour to cover as much ground as possible. As a rule I start between 6 and 7 A.M., and do not return home till dark.

"Here is a Time Table for the first two weeks in each month:—

"FIRST SUNDAY IN THE MONTH.

"(1) Holy Communion at Nonpareil, for Coolies, at 7 A.M.
"(2) Chinese Class at Nonpareil, for Chinese, at 7.45 A.M.
"(3) Preaching in the Open Air at Nonpareil, for Coolies, at 8.30 A.M.
"(4) Preaching in the School House, Enterprise, for Coolies, at 9.30 A.M.
"(5) Preaching in Open Air, Bachelor's Adventure, for Coolies, at 11.45 A.M.
"(6) Chinese Class, School House, Enmore, for Chinese, at 1 P.M.
"(7) Preaching in the Open Air, Enmore, for Coolies, at 2 P.M.

"SECOND SUNDAY IN THE MONTH.

"(1) Holy Communion at Lusignan, for Coolies, at 7.20 A.M.
"(2) Holy Communion at Lusignan, for Chinese, at 8 A.M.
"(3) Preaching in the Open Air at Lusignan, for Coolies, at 9.30 A.M.
"(4) Preaching in the School House, Mon Repos, for Coolies, at 10.30 A.M.
"(5) Chinese Class at St. Mary's, for Chinese at 12 45 P.M.
"(6) Preaching in the Open Air at Beterverwagting, for Coolies, at 2 P.M.

"The Chinese catechist always accompanies me, the Coolie catechist seldom.

"Here is the Time Table for one Sunday, and one week of the Coolie catechist :—

"SECOND SUNDAY IN THE MONTH.

"Prabhu holds service.
"Preaching in Open Air for Coolies, at Pln. Hope, at 8 A.M.
" " " " Cove and John, at 1 P.M.
" " " " Enmore, at 5 P.M.

"WEEK DAYS.

"Monday—Remains at home at Enmore, private study.
"Tuesday—Teaches in the school at Enmore, and visits hospital.
"Wednesday—Teaches in the school at Hope, and visits hospital and Coolie ranges. Teaches also in the hospital at Cove and John, and visits ranges.
"Thursday } Same work as on Tuesday.
"Friday }
"Saturday—Comes to my house for instruction.

"The Chinese catechist as a rule goes in my waggon, as he is rather an old man, and therefore whichever estate I visit he visits. The very rough map which I send here will show the nature of the district. It also

CHINESE COOLIE (*heathen*).

shows that in this district there are no less than four churches or chapels served by three English clergymen. I work as a kind of coadjutor, *i.e.* all the Hindus and Mohammedans and Chinese are under my care, whilst the black people, &c. are under the care of the other clergy. I hope, however, that soon the time will come when each clergyman will be

enabled to look after the Coolies and Chinese of each several district. This of course can only be done if the clergy will take the trouble of learning the languages spoken by the people. Now the work is very hard, and in my opinion no great progress will be made until each clergyman will be able to address his people. I would say much more on this point, but I am drifting away from my subject.

"The work, of course, had its ups and downs. At times I have had much to discourage me. But all Missionaries must be alike in this respect. Now I am grateful to say I have a goodly band around me, which will increase gradually in God's own time. I have found from experience that the Chinese are much more readily taught than the Coolies; ninety per hundred of the male Chinese can read, whilst barely ten per cent. of the male Coolies can do so. Of course the Coolies' 'morality' is lower than that of the Chinese. Buddha's moral code is surely more excellent in every way than Manus'! But the fact that the Chinese are Atheists makes it easier for the Missionary to teach them. The Chinese in this country have no priests or teachers or temples—nothing in this respect to nourish the memory of the associations connected with their own home. I will venture to go one step further, and to say that, judging from the past three, I have no reason to entertain a doubt that five years hence the only Chinese heathens that will be left in this district will be composed of hardened sinners. As to the Coolies, I may venture to say that Christianity must eventually break down all barriers, but it will be a work of years. There are signs everywhere that the religion of our Blessed Lord is asserting its right. It appeals so well to the people's hearts, that they must and will yield at last.

"The Coolies, poor fellows, have very much to keep them back. But we must bear this in mind, that the one great obstacle, 'caste,' is here removed. There are many things to remind them of their old religion. Thus—(1) The Mohammedans have their meeting houses, some of which are very nice wooden structures, where the precepts of the Koran are expounded, &c. &c.

"(2) The Hindus have their gurus—the Brahmans, who, for selfish reasons and for love of gain, will always do their best to place any obstacle in the way of the propagation of the Gospel. They have also their annual festivals, their little mud temples, their sacrificial meals, &c. &c.—all things to keep them back.

"But yet I hope that the statistics I send together with this will show that the work is progressing."

REPORTS RECEIVED.

Reports have been received from the Rev. W. E. Jones of the Diocese of *Rangoon;* P. A. Ellis, A. Gadney, H. Lateward, G. Ledgard, J. St. Diago, J. Taylor and T. Williams of *Bombay;* T. Christian, J. De Silva, T. Mortimer, A. Vethacan and H. Wikkramanayake of *Colombo;* W. H. Gomes of *Labuan;* C. D. Tonkin of *St. John's;* S. M. Samuelson of *Zululand;* B. Markham of *Maritzburg;* H Sadler of *Pretoria;* J. McCleverty of *Brisbane;* S. Sandiford of *Melbourne;* H. H. Brown of *Auckland;* A. Macintosh of *Honolulu;* R. Lonsdell of *Montreal;* J. Hewitt of *Newfoundland,* and H. B. Hewitt of *Antigua.*

Reviews.

Christianity and Hinduism. The Inner Citadel of Religion.

THESE two admirable pamphlets, both written by Bishop Caldwell, and published by the S.P.C.K., would some time ere this have been noticed in our pages but for the great variety of interesting matter which has lately demanded insertion. The value set upon them by the S.P.G. must have been manifest to our readers in the resolution of the Standing Committee, which we recorded, to purchase a large number of each for distribution among the Society's Missionaries. The former is a lecture addressed to educated Hindus; its motto being "Prove all things; hold fast that which is good." It is divided into four parts, the first of which attempts to set forth an accurate estimate of Hinduism as a religion. The second part exhibits the particulars in which Christianity stands absolutely alone among religions; the third deals with the morality of Christianity; while the fourth shows how the faith of Christ provides for the most important purpose for which a religion is required, by revealing a personal God to the adoration of the human heart.

By "The Inner Citadel of Religion" is intended the Religious Consciousness; the argument concerning which is worked out in that masterly manner with which readers of Bishop Caldwell's papers are familiar.

Statement of Society's Income.

A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—August, 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	20,744	7,378	2,987	31,109	58,834
II.—Appropriated . .	2,157	—	3,413	5,570	7,834
III.—Special	20,628	—	1,291	21,919	24,095
Totals . .	43,529	7,378	7,691	58,598	90,763

B.—*Comparative Amount of Receipts at the end of August in five consecutive years.*

I.—General	1876.	1877.	1878.	1879.	1880.
1. Subscriptions, &c. . . .	£17,540	£17,764	£19,129	£19,066	£20,744
2. Legacies	9,772	7,903	8,745	7,233	7,378
3. Dividends	3,074	3,201	3,331	3,229	2,987
	30,386	28,868	31,205	29,528	31,109
II.—Appropriated	5,075	7,934	14,594	5,981	5,570
III.—Special	22,008	16,608	12,917	20,099	21,919
Totals	£57,469	£53,410	£58,716	£55,608	£58,598

THE

MISSION FIELD.

The field is the world. The seed is the Word of God.

NOVEMBER 1, 1880.

CONSECRATION OF HOLY TRINITY CHURCH, EDEYENGOODY, TINNEVELLY.

AN event of unusual interest to the Native Church in Tinnevelly took place on July 6th, 1880, in the village of Edeyengoody. The large and beautiful stone church, the building of which has been an object of loving interest to Bishop Caldwell for the past thirty-three years, was opened for Divine Service. This, the crowning act of the good Bishop's work, in this particular, has been long looked forward to, and at length it has been accomplished. The church is a decorated Gothic structure, consisting of a nave, two aisles, chancel, and vestry. The principal entrance is under the tower, on the south-west corner. The length of the nave is eighty-five feet; the chancel, which is approached by three steps, is thirty feet, and the width of the nave and aisles fifty-two. The east and west windows are of extreme beauty; the eastern, geometrical in style; the western is a beautiful specimen of early Flamboyant, the general idea of which was taken from a church in Northamptonshire. Each of the pillars of the arches of the nave is formed of a single stone; the pillars of the chancel arch are of polished black granite, which form a striking contrast to the white stone used for the rest of the building. The roof is of iron, the grey colour of which makes a

fine contrast to the black wood of the Gothic roof. All the doors and windows, and the woodwork of the roof, were moulded by the Bishop in clay, in full size, and then copied in stone by the workmen, all of whom belong to the small villages of the neighbourhood, and knew nothing of any building beyond the rough stonework of their villages. The font is the gift of Mr. Robert Taylor, of the Civil Service, and is exceedingly handsome. It is of Sicilian marble, octagonal in shape; and each face of the octagon is exquisitely carved with various flowers. A small brass runs round the top of the font, with the following inscription: "This Font is offered to the Church at Edeyengoody by a Shropshire family, in thankful witness to the one communion of saints in Christ's Holy Catholic Church, and in memory of their resting ones wherever their bones may lie."

Fortunately the morning of the consecration was all that could be wished, cool and cloudy, interspersed with gleams of sunshine; and the usually quiet village of Edeyengoody presented a most unwonted spectacle of excitement, not soon to be forgotten. A very large number of visitors, European and native, anxious to express their congratulations to the Bishop on the eventful occasion, and to see his beautiful church, were present from all parts of Tinnevelly, and some also from Travancore. Three large arches covered with scarlet, and decked with evergreens, were erected by the natives in various places with various appropriate inscriptions on them; the principal one in front of the beautiful new church had "Success to the Native Church." The services of the day commenced with a solemn farewell service in the old church, which has served as the church of the district for about forty years. The Bishop preached on the occasion, drawing a comparison between the removal of the Jews of old from the Tabernacle to the Temple, and the present removal of the congregation that had assembled for so many years in the old church with brick walls and thatched roof, to a more stately edifice made of stone. At half-past eleven the service of consecration commenced. A procession started from Bishop Caldwell's house, headed by fifty boys of the choir, holding banners of scarlet, purple, blue, and white, and singing some of their own Tamil lyrics set to Hindu music. Then followed the long line of the white-robed native and European clergy (thirty-five native, and five European), and last of all Bishop Sargent and Bishop Caldwell. A dense mass of natives (Christians and Hindus) from far and wide

stood gazing from every available spot at the long line of white slowly winding round the church. The circuit was completed at the western door, where beneath a canopy of scarlet a formal petition was read to Bishop Caldwell by the Rev. D. Samuel, requesting him to consecrate the church for Divine worship.

Meanwhile the church within was crammed from end to end with long rows of orderly and well-dressed native men and women. There were found to be present, after a careful estimate, 3,000 persons inside, and about 5,000 outside, the church, including 2,000 Hindus. When the choir reached the western door the lyrics ceased, and the twenty-fourth Psalm was sung. As the procession marched up the aisle, the Gothic arches echoed back the beautiful words of the Psalmist: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." The *Gloria* ended just as they reached the chancel steps, and then, the vast congregation rising, the hundred and forty-eighth Psalm was sung as the clergy seated themselves in the stalls. After this, Bishop Caldwell offered a prayer, and, attended by two native chaplains, the Rev. D. Samuel and the Rev. D. Vedamuttu, retraced his steps to where stood the marble font near the western door, music being softly played all the while. A prayer was offered at the font for all who were to be made members of the visible Church of Christ by baptism. Then the Bishop proceeded to the reading-desk, and prayed for the acceptance of the prayers that in future should be offered there. He then stood at the foot of the chancel steps, and prayed for all who in future should be confirmed and married in that church. After this he stood in the pulpit, and prayed for all who should hear the Word of God preached and read from that place. Then standing on the north side of the altar, he prayed for all who should receive the blessed sacrament. A prayer was then offered for all the ministers of Christ, who should at any time officiate in that church. The prayers ended he gave the blessing, immediately after which the *Te Deum* was sung antiphonally by the choir.

Bishop Sargent preached the consecration sermon from Micah vi. 6, and was attentively listened to by the vast audience. Towards the close he mentioned the interesting fact, that forty-five years ago, that day, he first came to Palamcotta, and a few months afterwards visited a C.M.S. village in this neighbourhood, after which in the evening he passed through Edeyengoody, which then contained only

a few families of Christians. The Holy Communion was administered to 648 communicants. Though there were so many communicants, all was orderly and reverently conducted. It was a most moving spectacle, and a bright promise for the success of the Native Church, when one remembered that there were gathered there from the darkness of heathenism representatives of every caste by which natives are distinguished one from another, from the highest to the lowest. The special hymn sung on the occasion was a translation of "The Church's One Foundation," by Bishop Caldwell. The singing throughout the day was remarkably good.

A beautiful set of communion vessels was presented to the church by the Rev. J. L. and Mrs. Wyatt. The church was simply but beautifully decorated with ferns and flowers, and the long feathery leaves of the cocoanut palm. It was further decorated with two large handsome banners beneath the western window, the gift of Mrs. Blackmore, of Greenock. The chancel was decorated with banners given by Miss Dukinfield, of Eaton Place, London; and over the pillars there were fixed various beautifully designed shields, also the gift of the same kind friend. The kneeling-mats in the chancel were worked and presented by Mrs. Pott, of St. Leonard's-on-Sea. The altar linen used at the consecration of the church was the gift of the Misses Hope, Derby. The brass lectern was presented by a native Christian belonging to this village, who is a Master of Arts of the Madras University. He was present at the consecration, dressed in the dark blue silk gown and salmon-coloured hood of that University.

The aid given by friends in India and England towards the completion of the fabric of the church is especially deserving of record. It is not too much to say that had it not been for the generous help rendered by friends, especially by Mrs. Gellibrand, Albyns, Essex, and the late Rev. Philip Ray, Greensted, Essex, the church would have still remained, as it did for many years, incomplete.

The first ceremony in the new church was the baptism of Bishop Caldwell's grandson (son of the Rev. J. L. Wyatt) at five P.M. There was a dinner given to all the clergy, and a large number of native visitors who were present on the occasion, and also a feast for the poor. In the evening there was a full choral service and anthem. The villagers got up a display of fireworks at night, at which the Europeans were present.

Thus ended a day which marks another era in the history of the

Tinnevelly Church. A further advance has been made towards "possessing the land"; another citadel has been erected. We shall not attempt to describe the feelings of the venerable Bishop on this memorable occasion; but the interest and enthusiasm exhibited by the vast numbers who assembled here must have cheered his heart, and in his declining years will make him feel more and more that his work here has not been in vain.

There still remain a few things which it is hoped will be supplied in time by friends who take an interest in the Native Church of Tinnevelly. Two bells for the tower are required, also a stone flooring in keeping with the rest of the church, instead of the present flooring of chunam; also some appropriate lights for the body of the church.

MADRAS.

BISHOP CALDWELL'S ANNUAL LETTER. TRICHINOPOLY—A CORRECTION.

THE third of the yearly letters in which Bishop Caldwell reports of the work done and examined into by him has reached us, and presents, as usual, very many features of interest. We can transfer to our pages, of course, only certain brief extracts from the letter, but these will give our readers a general idea of the whole.

Of the Conference season he writes:—

"This week is one of unusual interest and importance in the S.P.G. Missions in Tinnevelly, and this year has certainly not been less interesting and important than any previous year. I had arranged that a series of sermons should be delivered during the week, morning and evening, except on the Church Council day and the Devotional Conference day, on different aspects of the Kingdom of God. The preachers were appointed beforehand, as well as the subjects and the texts. The preachers were such as had not been appointed to read papers at any of the conferences. The series commenced on Monday morning, June 30th."

On July 31st, 1879, he was at Alvâr Tirunagari, and gave an address at evensong:—

"The congregation included six young converts of the educated class, and was much larger and more interesting than any congregation I had seen here before.

"*August 1st.*—Morning Prayer, baptism by Mr. Margöschis of one of the six converts, the last of the six. After this I gave a special address to those who were to be confirmed that day, from St. Matt. vi. 33, 'Seek

first the kingdom of God.' I intended the address to suit also the Hindus present. Christians 22, 11, 31 = 64, Hindus 37, boys 14 = 51. Forenoon. Confirmation Service. General congregation, Christians 38, 37, 42 = 117, Hindus 22, Mohammedans 12. Address on the duty of the confirmed to bear witness for Christ. Confirmed men 22, women 14 = 36. Afternoon. Meeting with the new six converts alone. I reminded them of the commencement of the movement, and inquired about their companions who had drawn back. One of the six had expressed a desire to become a Christian some years before, in Dr. Strachan's time, and this young man was still the leader of the party. The rest dated their impressions and resolutions to the evangelistic meetings I held there two years ago. I here quote a portion of my journal of that evangelistic tour.

"'In the afternoon I delivered my last address in the schoolroom, and at the close I asked my assistants to go about amongst the young men whom they knew to be well disposed and tell them that I invited all those who wished to become Christians to follow me to my tent, that I might say a few words to them in a body before I left, and that there might be a suitable opportunity for my taking leave of them and their taking leave of me. They assembled accordingly in my tent in the dusk of the evening, and it was with no less surprise than joy and delight that I found their number had increased to twenty-one! When I committed them into the hands of Jesus, all knelt in prayer as a token that they professed to become His disciples. I warned them affectionately of the enemies they would have to contend with, but assured them that their worst enemy after all would be each person's own heart, and that if they only lifted up their souls constantly to Christ in prayer He would protect them from themselves and the world, and make His strength perfect in their weakness. Some of them, doubtless—perhaps most of them—may be expected to recede from their present position, through false fear or still falser shame; but as the movement seems to be extending, their place may be more than filled up by new accessions. The leaders are, I have no doubt, influenced by real conviction, but some of the followers may perhaps only be swimming with the stream. Still it is a most interesting thing to know that such a stream has set in in so Brahmanical a town.'

"All the six new converts stated that they had much persecution still to suffer, especially those of them that were Naidus, but it had gradually become less violent than it was at first. On asking about the rest of the twenty-one I found that two still retained a decided wish to become Christians, but were deterred by their relations. One of them had gone to Tuticorin, the other, living in the town, did not dare to speak to them in public, but if he met any of them in private he spoke to them freely enough. They have strong hopes that he will join them eventually. He also is a Naidu. Of the six that have now been baptised two were baptised by the Rev. Luke Rivington, during his visit at the close of last year; the rest by Mr. Margöschis."

His remarks on leaving the Nazareth district are :—

"A very interesting tour of work. I was far from being well when I arrived in the district, but my health improved day by day. Mr. Margöschis, though not very well himself, accompanied me to every place I visited, without exception, and rendered my visit very pleasant to me. The candidates for confirmation had been particularly well prepared, and

in most of the congregations the answers the people gave to my questions were particularly satisfactory.

"In some places I was sorry to find that relapses had taken place amongst the new people brought over in the famine period, and the impression was left upon my mind that some of the agents of the Mission did not feel as much concern about these relapses as they ought to have done. I agreed to the appointment of a special catechist, a sort of inspecting or itinerating catechist, in a particular neighbourhood, to endeavour to bring back the relapsed, and prevent further relapses—his salary to be paid out of the Special Fund. This arrangement has had, I understand, a good effect. It is noticeable that notwithstanding the relapses some new accessions had taken plece, so that there was no diminution in the net numbers of the catechumens."

In the Radhapuram district his experience was very similar. Leaving it on August 24th he says:—

"I was accompanied everywhere by Mr. Gnanamuttu, with whom I consulted from time to time respecting any arrangement that seemed to be required. I regretted to find that there had been a considerable number of relapses in the Radhapuram district, especially in the western portion of the district. Many of the famine relief people, being exceedingly poor and ignorant, had fallen away; but their places had been supplied by a class of people, Mr. Gnanamuttu believed, more likely to be found steadfast. The returns of the district as a whole showed no diminution. I am thankful to say that my health was unusually good during the tour."

The Centenary of the Tinnevelly Mission we have already noticed at length, and also the objects of the tour immediately afterwards commenced by Bishop Caldwell (p. 249).

Of the district of Nagalapuram he is able to report:—

"It has been a peculiarity in the history of this district that the number of new people who have gone back to heathenism has been so small. It has commonly been said that relapses have been unknown in this district; and as there is no district in the south in which relapses have not taken place—side by side with accessions—many people have been desirous of ascertaining the cause of the difference. Some persons have doubted the fact. This is one of the points I wished to inquire into myself in the course of this tour. Wherever I went I assembled all the Mission agents and carefully inquired into the condition of each of their congregations. I examined the congregational lists kept by the agents, exhibiting the name of each member of the congregation and noting his attendance at church, and made inquiries with regard to every apparent irregularity. The conclusion at which I arrived was that the number of intentional relapses to heathenism had really been very insignificant, and so far I found much reason to be thankful; but I became aware at the same time of a state of things in many congregations almost as bad as if the people had relapsed. The poorest members of many of the congregations had wandered off in search of subsistence, after the famine was supposed to be at an end—and after it really was at an end in most other districts—and had not returned. Hence, though their names remained on the list, they were never seen in church, they received no instruction,

were under no Christian guidance, and of course were still unbaptised. The agents are persuaded that these people have no intention of going back to heathenism, but will return to their villages in time, and become good members of the congregations in time. I hope it will be so, but as hope falls short of certainty and leaves room for doubt, my chief feeling at present is one of anxiety for the future. Where the people were in better circumstances and had remained in their villages, I found them well-instructed, and had the pleasure of confirming many of them. The black-cotton-soil country, of which this region forms a part, has generally had a great reputation for agricultural productiveness. It had that reputation all through Mr. Kearns's time, and I trust that those good times will soon come again. Till they return, the difficulty in the way of instructing these new people properly, and that other great difficulty of teaching them to contribute freely to the support of their own agents, will continue to be very great."

We append a considerable portion of the general remarks with which the letter concludes :—

"SPECIAL FUND AGENTS.—I am satisfied on the whole with the qualifications of the agents supported out of the Special Fund for the instruction of the new people. They are mostly local men, with but a small modicum of education, and requiring still to be systematically instructed and trained ; but they seemed generally to be fairly intelligent and anxious to do what they could for the advantage of their people. They are assembled together generally once a week for instruction and training by the pastor of the district. In the new districts I did not see any instance of the expenditure of the Special Fund on old work, and I am unable to see how the Fund could be further economised in those districts, without depriving the new people of their only means of being instructed in the truths of the Gospel and prepared for baptism. Hitherto in those districts the Fund has proved an unmixed blessing. The older districts, including those under my own immediate care, are in a different condition, and might easily, I think, submit to a considerable annual reduction in the Fund, commencing with next year. They might indeed, I think, with almost equal ease learn to do without it altogether ere long. There is still in each of the old districts a considerable mass of heathens, in many cases even in villages in which there are congregations, and the Christians of those districts should be prepared to take upon themselves both the duty of endeavouring to bring over those heathens to the Christian fold—a duty which they already recognise ; and the responsibility of providing for their instruction after they have come—a responsibility which they do not yet sufficiently feel.

"INSTRUCTION OF NEW PEOPLE.—The instruction of the new people in the rudiments of the faith has everywhere gone on with commendable diligence, but the results have not everywhere been equally satisfactory. It makes a great difference in results when the people who are to be instructed live in the place where the catechist lives (or in one of the villages regularly visited by him), and when they are not to be found at all, except perhaps for a day or two in the year, having wandered off in search of subsistence. It makes also a great difference whether the people who are to be instructed are able to read or not. Scarcely a single person who has joined us from the labouring classes has been found able to read ; all instruction to such persons has to be given orally, literally 'line upon line, here a little and there a little,' and consequently the process

of learning is a very difficult, slow one, and the amount learnt is very small. Natural intelligence makes also a difference. Some persons who are unable to read pick up knowledge more rapidly than others, and sometimes even excel those that can read. But the chief difference is owing to the difference in the spiritual condition and receptivity of the people who are taught. Here, as everywhere, there are the wayside hearers, the stony-ground hearers, the thorn-choked hearers, and the good-ground hearers. There are some, I am happy to say, who almost from the outset show themselves to be possessed of those honest and good hearts which our Lord refers to under the figure of good ground—hearts made good by the preparation of divine grace—in consequence of which they learn rapidly—soon receive baptism, confirmation, and Holy Communion—and ere long begin to help to bring others into the right way.

"ELEMENTARY EDUCATION.—I fear it must be admitted that the elementary education carried on in the village schools, as estimated by the number of adult members of the congregations able to read, is still in a backward condition. This disparity between the means used and the educational results is felt in rural districts in every part of the world, even in old Christian countries, but it is especially felt in connection with educational work in the rural districts in India. Various causes contribute to this, but the chief cause is the irregularity of the attendance of the children. As soon as the boys are able to run about they are taken away to help in field-work, and if the girls are allowed to attend school at all, their mothers take care that the greater portion of their time shall be occupied in assisting them in household duties. Hence the number of children whose names are in the school books at any time is of much less importance, as a means of estimating educational progress, that the number than have learnt to read. In my examinations of the schools of the districts I am always especially anxious to ascertain the number who have passed the Government standards, at least in reading, and too often regret to find that, except in the lowest standard of all, it bears but a small proportion to the total number on the rolls.

"I am not dealing at present with the nature or amount of the religious instruction communicated in our schools or the religious knowledge acquired by the children. I am referring solely to that acquirement, which though common enough in cultured communities, at least in towns, is still so rare in Indian villages—the acquirement of the ability to read. In this particular there is still much room for improvement, and some persons are inclined to think that the defect will continue till attendance at school is made compulsory—for which, however, I think India is not yet prepared.

"I gladly except from this description of the backwardness of elementary education those places which have been made Missionary stations, or the head-quarters of districts, and in which European Missionaries reside, or have resided. In such stations there are well attended, efficient day schools for both sexes, and in four places—Ramnad, Pudiamputtur, Nazareth, Edeyengoody—there are flourishing Boarding Schools both for boys and girls. The slow progress to which I refer is exclusively in the out villages. In those villages female education in particular makes very slow progress. It is always being re-introduced, and sanguine hopes are always being entertained that now at last under a more efficient system it is going to give satisfaction; but speaking generally—and looking at the question from the point of view of the number of girls that learn to read, that is, that so learn as

to pass a reading test, it too often remains in an unsatisfactory condition. The girls I refer to are mostly children of Christians, as it is only in places where Anglo-Vernacular Schools for boys of the higher castes have been established that we have schools attended by non-Christian girls. Amongst Hindus of the higher castes, especially in the towns, the prejudice against female education is giving way. Amongst the lower castes and poorer classes it remains as strong as ever. It may still be said that, as a rule, the only female education which is really worthy of the name is that which is given in the Mission Boarding Schools. The education of boys in the out-villages makes better progress, but is still in a very rudimental state. One of the propositions I am now submitting to the Society and yourself is that a Missionary should be set apart for the development of elementary education, especially of female education, throughout these Missions.

"In the new districts and new congregations north of the river education is naturally in a still more backward condition. One cause of this, doubtless the principal cause, is that the great majority of the new people who joined us in such numbers in the famine period were found to be unable to read. This was unavoidable, seeing that the great majority of the classes to which they belonged, the agricultural classes, are and always have been in the same condition. Some of the new people belonged to the better castes and classes, as I mentioned in a previous paper, but even they in most cases were unable to read. In the Government Census Reports, Tinnevelly is described as 'one of the few districts where a large percentage of the population is classed as educated,' yet this large percentage only means a little above 7 per cent. of males and less than 1 per cent. of females. In the entire range of districts under my supervision there is not one Government School, and very few grant-in-aid or results-grant schools, except those which are connected with our Society.

"The schools hitherto supported by the Society have been chiefly, almost exclusively, carried on in Christian villages, or villages in which there are Christians, in the old Christian districts. As a rule it is only where a congregation existed that a school was established, and the school was mainly intended to be an auxiliary to the congregation. The only exceptions to this rule were in a few towns included in our districts, in which, though there were no congregations as yet, Anglo-Vernacular Schools were established, as centres of new Mission work, and in the hope of influencing, for good, castes and classes of people that could not otherwise be reached.

"The greater number of the new people have been gathered in in the districts north of the river, but in the southern districts the proportion is better. If we compare the area of the districts in the north with that of those in the south the number of the new people that joined us in the old and partially Christianised districts south of the river, in proportion to the area of those districts, was greatly in excess of those that joined us in the north. But the districts in the north are so extensive—the Ottapidaram Taluk and the Ramnad Zemindary being as populous as English counties and much larger than most of them—that looking at the absolute numbers the accessions in the north have been much more numerous. We have there had to deal with tracts of country in which there had been few congregations and few schools before, so that a large majority of the new people that joined us in those regions were necessarily unable to read.

"It was in those districts also that the famine was most severely felt.

Necessarily there was more famine relief there than in the south, and it naturally followed that the influences flowing from and accompanying that relief produced in those districts a more decided impression for good. In the old districts the heathen living in the neighbourhood of Mission stations had for a long time been more or less accustomed to Christian beneficence; but in the wide regions in the north, where Christians were few and far between, the aid so liberally rendered to all by the Missionaries and their representatives came upon the people almost like a new revelation.

"Schools are now being established to the extent of our means in new localities for the instruction of the children of the new people in the north, but they are few in number as yet—generally not more than in one village in four—and it cannot be said that very much progress has yet been made. Generally the schoolmaster is also catechist. I know one case in which an active young schoolmaster has to act as a catechist not only in his own village, but also in four other villages at various distances from his own. Another consideration is that greater importance was attributed at first—and properly so—to the instruction of the adult converts and preparing them for baptism, than to the instruction of the children in school. I trust, however, that ere long the agents will have more time to devote to the very important, though doubtless less urgent work, of the education of the young in the rudiments of learning.§

"Whilst I admit that the chief criterion of the efficiency of our village schools consists in the number of persons educated in them who afterwards take their places in the congregations as persons able to read, I cannot admit that the labour expended on those who unfortunately leave school before they have learnt to read is necessarily to be regarded as labour thrown away. I have always found that the children who attend a Mission school under a Christian master—even though it be with a good deal of irregularity—for a series of years, are more intelligent and appreciative and possessed of a better acquaintance with the facts and doctrines of the Scriptures and the duties of the Christian life than would otherwise have been the case.

"I must not leave this subject without mentioning that the educational work that is carried on in all the Boarding-Schools in the Mission, whether for boys or for girls, and in all the Anglo-Vernacular Schools, including the Sawyerpuram College and the Ramnad High School, appears to me to be in the highest degree satisfactory.

"Evangelistic Work.—The work of endeavouring to gather the heathen into the Christian fold has gone on, I think, on the whole, satisfactorily. In the Central Mission stations and principal villages Evangelistic Associations of men and women, voluntarily devoting themselves to this work, have been established, and these have carried on their work during the year with various degrees of efficiency and success. There is generally no lack of good feeling or zeal on the part of the workers, but when they find that their efforts are not speedily successful, their perseverance is apt to give way. The custom of sending me reports of the proceedings of the meetings of the Associations has had some effect, I doubt not, in keeping the evangelisers up to the mark. Amongst the regular agents of the Mission, whether ordained or unordained, I have generally observed a commendable amount of evangelistic zeal, and where there seemed to be on the part of any of them any defect in this direction I have called their attention to this falling off with good results. I have no doubt that good has resulted from the practice I have adopted for the last two years of getting a Memo. sent to me monthly from every

native minister in the Mission, mentioning the number of accessions and the number of relapses, if there have been any, that have taken place during the month, in his circle or district. The accessions, though not so numerous as they were during the famine year, or as we could wish them to be, are still, in comparison of the years before the famine, numerous and encouraging. Allowance has always to be made for losses by death and other causes; but even making all due allowance for losses, our net gain during the year has been considerable.

"The total net increase, including baptised persons and catechumens, during the year is 1,732 souls. The increase in the number of the baptised is 2,719, the increase in the number of communicants 640. The number of adults baptised during the year is 1,232.

"PERSONAL PIETY.—The principal object I have had in view during my tour was to endeavour to ascertain in what degree the members of the congregations in the various districts, especially the new people, could be regarded as Christians indeed. A great point has been gained when heathens have been induced to abandon their stocks and stones and form themselves into Christian congregations, or join the congregations already existing. Without regular Christian instruction and guidance, without divine worship and sacraments, there could be no hope of these ever going on to the acquisition of Christian piety. But it would be a great mistake to rest satisfied with the means, without assuring ourselves that the end has been attained. The longer I live I feel the less inclined to be satisfied with numbers alone. When I see masses of people in village after village who have placed themselves under Christian instruction and pastoral care, my first feeling undoubtedly is one of thankfulness that so many people have been converted from heathenism to Christianity; but my second feeling is one of anxiety to know whether these people are capable of being regarded as really converted to God—that is, as having acquired real contrition, real faith, real charity, real purity of heart and life. They may allow their names to remain in our congregational lists till death, and their attendance at church may be fairly regular, but this will be of small advantage to them and a poor satisfaction to us, if it is found in the end that their names are not 'written in heaven.'

"I have made this point the chief subject of my inquiries in my interviews with the native agents in the various districts, and have asked each of them this question, How many persons in your congregation seem to you to be really devout? In asking this question I have had of course to explain my meaning, and to endeavour to preclude misapprehensions. Too often people who attend church pretty regularly are concluded to be pious Christians, whatever their conduct or tone of mind may be. I asked my usual question—How many members of your congregation appear to you to be really devout?—of one of our oldest native agents. He answered, About a hundred. This would have been a delightful answer, if it could have been supposed to be well founded. But I went on to say—Now, if you please, strike off from this total all persons who tell lies, all who defraud their neighbours, all who use bad language, all who are guilty of sins of uncleanness, and then tell me whether you think a hundred will still remain. Oh, said he, if we have to strike off all those, there must be a great reduction. Still he thought some twenty or five-and-twenty persons—men and women—would abide even this test. So far so good. I was thankful to hear him say so, but I could not but remind him that even this freedom from gross offences in word and deed might fall short of real piety of heart towards God.

"On the whole I have been gratified—and indeed agreeably surprised—with the answers I have received to the questions I have everywhere put. The number of apparently devout persons in most congregations seemed undoubtedly very small, when compared with the total number of souls in the congregational list, but it was a great comfort to me to find reason to believe that such a class really existed. The agents assured me that they could speak with confidence of the existence of some such persons—though they might be only a few—in almost every congregation, and confirmed what they said by mentioning the fruits of faith which they had noticed, and on which their estimate was based. I was particularly gratified to find a favourable opinion expressed of the devoutness of a fair proportion of the new people. I trust it will be found to have been an advantage to the agents themselves to have had their thoughts and inquiries turned into this channel. I always reminded them of the necessity of making sure that they themselves were 'alive unto God.'

"I have not forgotten the intention I expressed of endeavouring to ascertain in what particulars, if any, the organisation of the Tinnevelly Missions, as a whole, seemed capable of improvement. Such of the suggestions I am now prepared to make as relate to matters lying within the competency of the Provincial Church Council will be submitted to the Council at its ensuing meeting. I have embodied my ideas in a new set of Church Council Rules. The object I have had in view is to strengthen the Church Councils, and enable them to work more efficiently and usefully; and if those Rules should be adopted and acted upon, they would bring about, I believe, in many respects a reorganisation of the Native Church."

The climax of Bishop Caldwell's work is the consecration of the Edeyengoody Church (see page 357), representing as it does so much of spiritual progress. The Bishop of Madras writes that the ceremony "attracted an unexpected amount of interest." Bishop Caldwell's own feelings are expressed in a letter to his diocesan of July 9th:

"Everything connected with the consecration exceeded my most sanguine expectations—especially the number of natives present.

"What a beautiful realisation of Isaiah, xlix. 18, 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee.'

"The Bishop of Madras adds:—'In the Society's somewhat discouraging financial condition, such a significant event as the Edeyengoody gathering is not a little encouraging. May 'the Lord lift up His hand to the Gentiles' in many places, and call multitudes into the Church of Christ!"

A CORRECTION.

The Rev. J. L. Wyatt begs us to correct an error which unaccountably crept into his article on Trichinopoly (p. 264), and

which seems to be interfering with the flow of subscriptions towards his educational efforts. Instead of "12*l.* a year each *pupil*" read "12*l.* a year for each *school*."

S. JOHN'S ORPHANAGE, NAZARETH, TINNEVELLY, SOUTH INDIA.

BY THE REV. ARTHUR MARGÖSCHIS, S.P.G. MISSIONARY.

Origin of the Institution.—In the month of October, 1877, when the famine was at its height, and the mortality in some districts had reached the high rate of twenty-five per cent. of the starving population, in consequence of the large number of destitute children who were left utterly unprovided for, it was thought desirable to found an Orphanage at Nazareth for the reception of such children.

The first difficulty was that of ways and means, but having succeeded in obtaining a grant of Rs. 500, we thought that we might venture to trust our bark upon the waters.

For two months we struggled on; but day by day our children were increasing and our funds fast running out.

In January, 1878, we had received eighty children of both sexes, many of whom were sent to us from famine relief camps by Government officials, who certified that the children were absolutely destitute. We now saw that if further assistance was not received by the end of March, by far the greater number of the orphans would have to be sent adrift.

An appeal was written and sent to some kind friends in England, who most warmly espoused our cause, with the direct result of providing annual subscriptions for the support of several of the children, and supplying funds for the up-keep of the Orphanage for some time longer.

The collector of Tinnevelly (J. B. Pennington, Esq., C.S.) paid us a visit in March, and an application was made through him to Government for assistance. Notwithstanding the collector's most warm recommendation, in which he stated that "he could not conceive any institution more suited to the case than that at Nazareth," Government refused to entertain the application.

Assistance was however obtained from the Mansion House Famine Committee, and a handsome grant from them of Rs. 750 enabled us to commence two buildings for the orphans who had temporarily been accommodated in the schools. Government also relented a

few months later, and kindly gave us a grant of Rs. 1,000 in settlement of all demands.

Inauguration of the Buildings.—On Trinity Sunday at three o'clock in the afternoon the Orphanage was opened. A procession of the orphans was formed at the parsonage, and singing lyrics suitable for the occasion, we wended our way to the new buildings. Amongst those present were the Revs. George Billing (Ramnad), M. Yesudian, A. Margöschis, and H. Da'Hubbard, Esq. Prayers were offered invoking the Divine blessing upon the institution, the children, and upon those who had given of their substance for the furtherance of the good work, and the Orphanage was declared opened, "In the faith of Jesus Christ, and in the name of the Father, and of the Son, and of the Holy Ghost." A lyric was then sung, and the Rev. A. Margöschis gave a Tamil address to the children, in which he told them that Jesus Christ was once a little child like themselves, that He had but few friends in this world, and that He was poor and sometimes hungry. He exhorted them to strive to follow in the footsteps of Jesus, and to be obedient, kind, and gentle, and always to speak the truth.

The Rev. G. Billing impressed upon the children the duty of gratitude towards those friends in England and elsewhere who support them. The Rev. M. Yesudian also gave an address, and the proceedings terminated with the benediction.

Visits of Bishop Caldwell and Dr. Strachan.—The following week the Orphanage was visited by the Right Rev. Bishop Caldwell and the Rev. Dr. Strachan (secretary of the Society for the Propagation of the Gospel in Madras), both of whom expressed themselves pleased with the arrangements made for the comfort of the children. The buildings consist of two detached houses a hundred and twenty yards apart, with kitchens, store rooms, and steward's house. Their total cost has been upwards of 150*l.*

Present Numbers.—We have at the present time a hundred and twenty-two orphans in our charge. Of these, sixty-three are girls and fifty-nine boys. At the time of writing our first report there were only one hundred children, but shortly afterwards we received twelve boys from a temporary home into which they had been taken during the height of the famine, and ten more children have been admitted since. The S.P.G. provided funds for these new comers and also for some others for whom subscriptions had not been received.

Funds.—Sixty orphans are now supported by subscriptions transmitted direct from England. With donations from friends who were unable to promise annual subscriptions, we shall be enabled to support for a while such children as are not subscribed for, by drawing upon the general fund, but this can hold out only for a short time.

It is a remarkable fact that during the famine comparatively but few orphans were taken charge of by Missionaries of the Church of England, but the Roman Catholics everywhere have been most active, and have gathered together hundreds of children into their Orphanages. How they obtain such large funds for this purpose we do not profess to know, but it is rather humiliating for us to think of them and then of ourselves, and of the difficulties we have had to keep our little home together during the first two years of its existence. On a review of the past, however, we feel that we have abundant cause for thankfulness.

Health.—The health of the orphans is not altogether satisfactory, for many of them had been so severely starved, and when we took charge of them were so emaciated, that it will take some time before they completely recover. We have had an outbreak of chicken-pox quite recently, and there have been several cases of simple continued fever, but all the children attacked are doing well. As there were some cases of small-pox in the neighbourhood, such children as were unprotected were vaccinated. The ideas held by the heathen with regard to small-pox are peculiar. They believe it to be caused by a malignant female demon named Mâri Amman, who visits the houses of such as have incurred her displeasure, and scourges them with the disease. In order to keep this irate lady out of their homes, the heathens hang a string of margosa-leaves over the chief door of their houses, and so long as that remains the demoness dare not pass through the portals. Some trace of the origin of this custom which has now developed into a vain, superstitious practice, may perhaps be found in Exodus xii. 22, 23.

Studies.—The progress of the children in their studies is satisfactory. The Government inspector paid us a visit last month, and seven boys and girls passed in the Third Standard (Results System) examination, nine passed in the Second Standard, and eight in the First. During the present year we hope to present twenty-seven girls and thirty-seven boys for examination.

Expediency of establishing Famine Orphanages.—Various views

and opinions have been freely ventilated with regard to the expediency or otherwise of establishing orphanages such as our own. During the famine the subject was thoroughly discussed from time to time in the columns of the chief Madras newspapers.

A Hindu Orphanage.—Some considered that heathen children should be taken charge of by the heathens themselves, and the orphans brought up with strict regard to caste rules and the Hindu religion. Strange to relate the proposition was actually adopted by some rich Hindus, and one Orphanage was established, and still exists in Madras, with a number of Hindus as a committee of management. For how long a period the Institution would have lasted but for the supervision and attention of several influential English ladies, who approved of the principles on which it was worked, it is difficult to surmise.

The influence of Christianity.—It was not until after the promulgation of Christianity in the world that hospitals and hostels for the poor and needy took their rise, and although as Christian Missionaries we confess to our sorrow that the number of Christians to heathens in this country bears a similar comparison to the brightest stars of our firmament as compared with the myriads of those smaller bodies not visible to the naked eye, yet as the sun, the centre of our solar system, sheds its warmth and light upon all around, so also the doctrine of the cross breathes peace, good will, and charity, both to "those that are far off and to them that are nigh." Its sweet influence may be spurned and resisted, but when we see the devotees of a cold, dead religion like Hinduism taking a paradoxical interest in the cause of the orphan and the sick and dying, and establishing orphanages and hospitals, even the most sceptical are constrained to confess that the power of Christianity is a mighty one, and that it has spread its roots far and wide throughout Hindu society.

Orphans adopted by Mohammedans.—Another plan was proposed and extensively adopted by the Mohammedans in some parts of the country. They readily took charge of orphans, and even children who had relatives were handed over to Mohammedans by their friends, who preferred that they should live and profess a different creed to their own than die of starvation.

Proposal to disband the Orphanages.—A strange proposition for the disposal of famine orphans who had already been taken charge of was made by some persons in Madras. They held the opinion that

if such children were drafted to the districts from which they had originally come, and were "distributed throughout the villages," they would speedily find homes amongst the villagers.

Effect of such a policy.—The following account will illustrate the manner in which such a plan would work. A little girl of high caste was sent to us by a Government official who certified that she was entirely destitute, and requested that she might be taken into the Orphanage. Two days after its admission a woman came and begged us to give over the child to her charge. Thinking that the woman must in some way be related, we made diligent inquiry, but found that it was not so, nor had she even seen the child. She had heard only that a young *caste* girl had recently been sent to the Orphanage, and having no child of her own was anxious to adopt one. This all seemed reasonable enough, but before finally handing over the child to her care, we asked the would-be foster-mother to what caste she belonged. The reply she gave does not need comment—she was a *dancing girl!* The caste girls in our Orphanage could be easily distributed throughout the villages, and they would certainly be readily taken charge of by people of the above mentioned description. How many poor children have fallen into the hands of such protectors, notwithstanding the establishment of Orphanages in different places, it would be a sad tale to tell.

Such kind friends who have in any way provided for the support of these orphans may rejoice not only that they have been enabled to give of their substance to save many from the pangs of hunger and starvation, but that also they have been the means of gathering many little lambs into Christ's fold, and saving them from a life of shame and wretchedness, than which death itself is far better.

Daily routine.—Some account of the every-day life of the orphans may not be uninteresting. At 5 A.M. the elder girls rise and commence beating out the rice from the husk for the day's requirements. At 6 A.M. all the children are up, and having finished their ablutions, they march in order to S. John's Church, where matins are said. The girls then fetch the water required for themselves during the day, and breakfast is announced. The boys also rise at 5 A.M., and are engaged in their gardens and other manual labour before and after prayers.

At 8.30 the school bell summons all the children to their classes. The younger ones sit on the floor and learn the Tamil alphabet by writing in sand upon the floor; others a little older have long written

scrolls made of the leaves of the palmyra-tree; whilst the more advanced read out of books.

At noon the children take their mid-day meal, and afterwards some few return to their school lessons; but the majority of the girls are engaged in sewing, spinning, and lace-making, and the boys in weaving, gardening, tailoring, bricklaying, and carpentry.

In the evening an hour's play is indulged in, and at 7 P.M. all attend evensong in the church, after which they take supper, and retire to rest at 9 o'clock.

BEATING OUT RICE.

All the children will be taught accounts, and to read and write well in their own vernacular; but here as a rule we shall cease, and direct their whole attention to industrial work, so that when they leave the Orphanage they may have a trade in their hands by which they can earn a competent livelihood. The latter remark refers more especially to the boys, for with the disposal of the girls there will be much more difficulty. Domestic servants are almost unknown in this country in the houses of the natives. If a servant, however, is required, a poor relation—often a widow—is employed. Here there is the difficulty of caste and of religion. A person would on no account employ in his house a servant of another caste or faith.

A young girl may be an excellent manager, and know how to sew and spin well, but it would not be possible for her to support herself entirely. It would be far different of course if she had the house to go to of some relation or friend who would assist her. Here in India no girl can be settled out in the world until after she gets married, which, by the custom of the country, she does at the age of seventeen or eighteen years. A girl of fourteen or fifteen may be of great use in the Orphanage, and will be able to contribute in some small measure by her work towards her own maintenance, but she

NATIVE CHILDREN AT INDUSTRIAL WORK.

will have no other home than the Orphanage until she is married. The difficulty then before us will be understood when we inform our subscribers that nineteen of the girls are *under* seven years of age.

We are aware that most of the subscriptions have been promised only for *four* years, but we feel that it would be premature for us to take trouble at the thought of this, for the same God who has saved these little nurslings from the hungry hand of death for His own good purpose, and has put it into the hearts of others to look with compassion upon these orphans, will order all things as seemeth to

Him best. To the God of the widow and the fatherless, who tempereth the wind to the shorn lamb, and in whose Name, and for whose glory this Orphanage was commenced, we are content to leave the case of these His little ones.

We think that at present it is premature to say much of the conduct and character of the children, beyond that, hitherto, speaking generally, we have had no serious trouble with them, and this is the more surprising when it is remembered that by far the majority of them are heathens who had never lisped the name of Jesus, and knew nothing of the refining, civilising influences of His holy teaching, until after their admission into the Orphanage.

INDUSTRIAL WORK.

Carpentry.—Several of the boys are being instructed in carpentry under an experienced and clever superintendent. A large storehouse in connection with the Orphanage has been built by the boys, who made all the bricks, and assisted in making the roof and in the bricklaying. The building as it now stands is worth Rs. 75.

Road making and Tree planting.—A new road has just been completed in the neighbourhood of the Orphanage, in the construction of which the orphan boys assisted, and on each side of the road upwards of a hundred and fifty young trees have been put down. A grove of one hundred trees was planted last month, and the watering is done daily by the boys and girls. When these trees have grown up they will afford a pleasant shade for the numerous people who throng to the weekly market held close at hand.

Tailoring.—Six boys are being taught tailoring under a workman, but as they have not been long at the work, it is premature to venture an opinion as to whether they will become skilled workmen or not.

Gardening.—The Orphanage gardens are a success, and as the produce is taken for the children themselves, gardening is naturally a work in which all are interested.

If there is one department of labour in India which is misunderstood and mismanaged more than any other it is probably that of agriculture. The Government, recognising the fact, have established model farms at several centres, where native students are instructed in the principles of European agriculture; but the difficulty to cope with is to persuade the masses in the districts (who use the same kind of implements that their forefathers did two thousand years ago) that a

little outlay in the purchase of proper implements will speedily recoup them. We have recently purchased a plough made on the English model, which we intend to make use of on our Mission lands adjoining the Orphanage, and it is hoped that the increase in the out-turn of our crops will prompt some of the rich landlords in the neighbourhood to practise deep ploughing.

Lace work.—Twelve girls are doing lace work. The Tinnevelly lace has already obtained a good reputation, and as the proceeds of sale will be solely appropriated towards the up-keep of the Orphanage, we hope the lace will meet with a brisk demand. We shall be very happy to send samples free by post to any friends who will apply.

Weaving.—Ten boys are engaged in weaving, and they have made such satisfactory progress that six new looms are required immediately. All the clothes required for the children are now woven in our own workshop by the boys, assisted by the superintendent.

Our wants.—The premises they occupy are not at all suitable. We wish therefore, and it is urgently necessary, to erect a commodious building for the accommodation of the weaver boys. For this and for the new looms a sum of 80*l.* is required. Nor is this all. The lace workers are increasing in number, and the present place they occupy—the verandah of the bungalow—is too confined. A large room fitted up with glass windows and doors will be required, and for this a further sum of 50*l.* is necessary. We appeal to all who take an interest in Mission work to assist us in collecting this sum of 130*l.*

The benefits provided by training these children in the useful arts will be lasting and substantial.

The iron rule of caste, with its innumerable subdivisions, is one of the chief stumbling-blocks in the propagation of Christianity, and with it, the advance of civilisation. A man whose father is a carpenter, must himself follow the same profession ; for generations his forefathers were carpenters, and therefore, according to *mamool* (custom), all the family must be occupied in the same labour. Nor is it permissible for any one who is not of the carpenter caste to be instructed in that profession. This would be rank heresy, and utterly opposed to the views of all right and proper-minded orthodox Hindus ! What we have said with regard to the carpenter caste is equally true of all the artisan castes. In the Orphanage the different trades are taught regardless of caste distinctions. It is our earnest endeavour to teach the orphans that a man's worth and character

depend not so much upon the accidents of his birth as upon his own conduct and good qualities, by which he commends himself to those with whom he is brought in contact.

"The honest man, though e'er so poor,
Is king of men for all that."

LAHORE.

A NEW UNDERTAKING OF THE CAMBRIDGE MISSION.—OFFER TOWARDS THE CATHEDRAL.

WE are in a position to report that the idea thrown out by Bishop French in his letters printed in our August number (p. 233) has been warmly taken up by the Delhi Missionaries, and that arrangements have been made for carrying on, after January 1, 1880, the education of scholars of St. Stephen's and other Mission schools to the necessary standard for the B.A. degree. We cannot place the matter fully before our readers better than by again printing the Bishop's correspondence referring to it :—

"DELHI, 21*st August*, 1880.

"MY DEAR MR. TUCKER,

"I have to thank you, which I do most heartily, for your kind note, enclosing the favourable, and carefully considered resolution of the Committee with reference to the adoption (so far as consistent with the original principles and basis of the Delhi Mission) of the suggestions and proposals I put forward for their undertaking the higher educational work in the north-west and Punjab, as an instrument of educating the higher classes of the country more directly and advantageously than hitherto has been possible, except in rare cases. It will, no doubt, be a somewhat venturous assault of some of the great strongholds of error and corruption in great centres of Aryan colonisation and civilisation, and will need to be worked cautiously and gradually. Government support will be timidly and hesitatingly given, probably, as regards grants in aid and marks of countenance and confidence. I must say therefore that I was well pleased to receive, almost on the same date as Mr. Charles Raikes's and your kind communications, a letter from our friend Bickersteth, with a draft of a plan concurrently accepted by the Cambridge staff for starting at once a B.A. class for the most advanced and promising of the youths of the *Mission Schools* in the Punjab.

It is not stated which of the staff would specially be responsible for the duties to which they thus purpose to pledge themselves; but I suppose the scheme would be worked mainly by Allnutt and Lefroy under Bickersteth's general supervision. It seems to me that this would be a wise and very seasonable '*feeler*,' to elicit the spirit in which the leading educated natives and rayeeses of Delhi regard the Mission, of which they have now some experience, and whose proceedings they have no doubt keenly observed. The calm, patient, and unimpulsive way in which they have 'bided' their time, and tried doubtless to be on friendly terms as far as possible with the gentry of the city, will have done them good service in enlisting a measure of favourable regard, and hopeful anticipation of the results of any work they undertake; and I should not be surprised to find the native gentry ere long quite ready, perhaps only too anxious, to be released from their pledges of devoting large sums to a Government institution, so soon as they discover that there is an *arrière-pensée* on the part of the Mission, in which is embraced the possibility of lengthening their cords, so as to admit non-Christians to the benefit of these classes. But this may be an over-sanguine hope; at any rate the Delhi brothers deserve great credit for this fresh move which is both courageous and wise. Committing them to not more than they are actually in a condition to undertake, until at least one first-rate lay mathematician is added to their force, we shall be bound to have offertories throughout the diocese, to give them a good start. I shall hope, please God, at our synod at Christmas to represent this to the gathered clergy and laity as strongly as I can.

"I greatly sympathise with the Mission in the loss of the only layman of substance, as well as generally recognised weight of character and solid, sterling influence, Master Ram Chandra. I saw much of him during my visitation at Delhi in May. Though in feeble health he was thought to be gradually recovering; and I had good hope that for ten years to come his generous support and ardent but intelligent sympathy would help the Mission to tide over many rocks and breakers ahead; but God has ordered it otherwise, and the diocese has sustained as it seems an irreparable loss. I remember paying him a visit early in 1858, in the then almost utterly deserted and silent streets of Delhi, immediately after the Mutiny. He was the first, I think, of all the converts of the Mission, and was a man of courteous and dignified Christian

bearing, whom I truly regarded as a friend and brother. Outside of the circle of the Christian brotherhood he was known in the double capacity of an able mathematician and controversialist. I most unfeignedly mourn his loss.

"I remain,
"With sincere and grateful regard,
"Yours most truly,
"T. V. LAHORE.

"REV. H. W. TUCKER,
"*Secretary of S.P.G.*"

"P.S.—I should be very thankful if you would find room to notice in your *Mission Field* or other periodicals a generous offer of a well-known Christian worker on London Church Committees, a Baronet, to give 300*l.*, spread over three years, to the Cathedral of Lahore, if seven others will do the same, or fourteen others half as much. This will be a real step in advance, if it can be prosecuted with vigour and success. T. V. L."

We heartily trust the liberal offer mentioned in the postscript will meet with a full response.

RANGOON.

THE KARENS OF THE THABYAY KYOUNG.

BY THE REV. W. E. JONES, OF ST. PAUL'S MISSION, TOUNGHOO.

READERS of the *Mission Field* who remember something of my journeys amongst these Karens will, I think, be interested when I tell them that the work in this new field has been wonderfully blessed, and that two whole villages have put themselves under instruction for baptism; first, the village of Shumoung, with a population of about sixty (about the ordinary size of a Karen village), and the second one called Dibooloo, which is a very large village, with from three to four hundred people. Curiously, both these villages, and indeed all the Karen villages on the western side of the Sittang, take their names from the Sorkay, or headman. Thus, for instance, Dibooloo is the name of the headman, and when another headman is chosen by the villagers the village is called after his name; so that one village may be called by any number of

names during the course of a century. I found that the women were harder to convince than the men, but when I had convinced them and the headman of the village, the rest followed their example. Everywhere I found, however, that the people believe in God, or rather that there is a God (or, as they call the Almighty, K'sah-yuah, which word is an equivalent for the word Jehovah). They said, however, that though they know that God is in Heaven, that His glory filled both Heaven and earth, yet He was too great to trouble Himself with the affairs of this world. What they feared was the evil spirit, who, they supposed, had power to cause sickness and death. Amongst the Karens the accounts of the Creation are preserved entire, as we have it in Genesis, Chap. I. Their account of "the Fall" enters more into detail than our account, showing that the origin of their demon worship was from that time, and that the evil spirit himself commanded them thus to perform their devotions. Their worship to the Nats, or demons, is, however, only performed when there is any sickness in their family or village, and consists of eating the flesh of a pig or fowl, after having first killed it in a peculiar manner, every member of the family holding it over a fire and saying some doggrel rhyme, much of the same nature as that in the opening scene in Shakespeare's *Macbeth*. In fact the whole thing is merely a piece of enchantment and superstition; the only hope they have is the fulfilment of a promise, if it may be so called, which their tradition says was given them by the evil spirits, that "if the sick person gets better, he will get better; if he gets worse, he will die." This is all the belief, all the hope these poor people have.

They know that there is a God, but they have ceased to worship Him; and as far as I can make it out, it is not more than thirty years ago that they ceased to worship God in sacrifices. Many old men among these Karens have told me of the way in which they sacrificed to God; the headman (who is generally the father of the whole village) acting as sacrificial priest. This is very like a remnant of the patriarchal worship. But this it seems became so much mingled up with superstition, that eventually it lost its influence on the people, and the eating to the evil demons alone survives. However, as this worship of God still lingers in the minds of these people, and they still know of His Almighty power and glory, the Christian Missionary has somewhat to work upon, and I have found that this is a most powerful weapon against their own superstitions, by pointing out to

them that as they believe that God made the world and everything in it, and everything in heaven also, He must therefore be "Lord of heaven and earth." They had in times past worshipped Him, why did they forsake His Service and worship devils? Why did they not again seek after God, if haply they might be found of Him? I spoke to them also of the uselessness of animal sacrifices to take away sin, now that Christ had once offered Himself for the sins of the whole world. At Shumoung I stayed six days, conversing, arguing, and instructing them; and by God's grace they were able to come out of the darkness of superstition and accept the glorious teaching and light of the Gospel. The headman and the people at Dibooloo were far more ready than the former village; they had heard a good deal about Christianity, and wished to become catechumens, and so after we had built a chapel there, as we had done also at Shumoung, we commenced instructing and admonishing the people, and they almost to a man were ready to receive Christianity; two only refused, and I am happy to say that they have since left the village, as they would have continued their superstitious practices; and although they might have gained some knowledge of Christianity from the teachers whom we left behind to instruct the people, yet their very presence might have been a stumbling-block to those whose faith was not firm. The old headman and his family were most interesting, and he had in his possession many very good specimens of axe-heads and other implements of the Stone period, which he showed me with a good deal of pride; for these things are considered great treasures amongst the Karens, and I believe, too, they are said to have the power of curing sickness, but on that point I am not clear.

On all my journeys I took with me a supply of medicines, as well for myself (for I was then five days' journey from town, and in an unhealthy climate) as also for the sick people I might come across in my journeys. And in these villages, and in others which I came to afterwards, I found that what little knowledge of medicine I had gained in England was of great service to me, the people being as willing to receive what help I could give as I was to give it; indeed, the hut which they assigned for me was often so full that there was great danger of the rotten floor giving way, and the whole of us being dropped pellmell below. This part of the proceedings I did not at all appreciate: they, however, after feeling that they were rather insecure, agreed that they would come in one by one,

much to our relief. The whole time that I stayed there, sometimes during my meals, and sometmes late at night, the old Sorkay would come and ask me to read to him. I found on my first visit that the people spoke a different dialect to that which I had learnt; but so long as they were able to understand me and I them, things went on very smoothly. But there was unfortunately a deaf man, who, however, could hear if any one shouted in his ear. I tried my best to make the man understand me, but I utterly failed. I think I never had so tiresome an occupation. The people were so ready to receive Christianity that the morning after my arrival we set out to the site of the new village which they were building, in order to select the site for building a chapel. We found a very fair site on some rising ground close by, and the villagers promised that when they had finished building their own houses, they would come with "one heart and build the chapel." I have since heard that the people have fulfilled their promise, and that the villagers can boast of a very fair chapel, which will supply all their wants for some time to come. The chapels are built, like their houses, of bamboo, with a thatched roof, and sometimes they can make them very pretty. Suffice it to say that I had services every evening that I stayed in the village, numbers of people coming to them. The Sorkay, too, always came whenever he had opportunity, to be instructed, for he seemed convinced that Christianity is the true and only true religion, and through it and it only salvation can be obtained.

May the great Lord of the Harvest continue to bless these two villages, the first-fruits, and may all workers concerned steadfastly feel that God, who has begun good work among these people, will perfect it and keep it, to the Glory of His Holy Name.

An account of Mr. Jones's first journey to these Karens was contained in our May number, p. 148; the following tells of his further labours in the same field previous to the results recorded above :—

"On Thursday, the 26th February, I made a second journey to the Karens to the west of Tounghoo, for I felt that the sooner I paid them another visit the better for the Christian cause, and the truth of my supposition was shown when I arrived at Shumoung two days afterwards. When we arrived at this village, Shumoung, to whom I had given medicine on my former visit, was now quite well again, whilst I was sorry to hear that another man who was very ill in the

same way that Shumoung was, had followed their old custom of eating to the Nats when sick, and had died whilst I was in town. This little incident had made a great impression on the people, because it is the commonly received tradition amongst the Karens that if the sick propitiate the evil one by eating to the Nats, the evil one will make them well. These two men were both told by me not to eat to the Nats, and I explained to them that if, as their tradition told them, the evil one had promised to deliver them from sickness and pain if they only propitiate him, we know from God's Holy Book that the evil one is a liar, and when he speaketh a lie he speaketh of his own, and he is the father of lies. The headman listened to me, and did not eat to the Nats, and got better; but the other man ate to the Nats, and died. And this the people have taken up almost as a sign from Heaven. Thus I found I had a stronger hold upon the people of this village than before. They listened to me with much more attention, and seemed most willing to be instructed in the truths of Christianity. I found out, however, that they did not expect that I would come to them, and so they had called some Burmese Poon Gyus to come and preach to them. This was the first time that a Poon Gyu had been to their village, and when I came up the Poon Gyus had not arrived, and so I had the opportunity of speaking to them about the Buddhist religion; at length the headman said, 'Teacher, we called the Poon Gyu to come and commend the soul of the dead into the hands of the Nats. You told us that our customs were not good, and so we called some Burmese Poon Gyus from Shan Zoo; we did not know that you would come up again. But now if you will come up often to us, we will not invite the Poon Gyus to come up again. But since we have asked them to come up this time, the journey is long, and we cannot send them away. We must receive them this time.' This I agreed to; telling them to beware of the Poon Gyus' teaching, which was not God's teaching. When the Poon Gyu came on the following day the headman and two other men were the only ones who would listen to him, and then only because they had asked him to come up. The headman had some Burmese tracts which I had given him, and these he asked the Poon Gyu to read, who expressed them very good books, and took them away with him. The one he seemed to appreciate most was the Bishop of Rangoon's letter to the Burmese.

"After the departure of the Poon Gyu the headman asked me to send up a teacher, that he might be instructed in the Christian

religion, which I promised I would endeavour to do. I found that I could not carry out my intention of opening a school at Shumoung, as I had hoped, because the villagers were engaged in preparing their fields for cultivation, and in this work all the children helped, so that I shall have to wait. Whilst I was at this village, the headman, Koh Myah Lay, invited me to come to his village, and accordingly on the next day I set out with him. The road was very difficult, more especially where we had to go up the beds of streams full of boulders and sharp stones. After travelling about ten miles we came to the village of Parkey, when the headman came out to meet me, and invited me to his house; but on entering it I was quite shocked at the sight which greeted my eyes. In the middle of the room the women were distilling shamshu, and, lying down in various parts of the room, were the men of the village, quite intoxicated with the spirit they had been drinking. To make matters worse, the headman who had invited me to his village followed their example, drinking to excess. Towards evening one or two of the men came to their senses, and I was able to speak to them of the great sin of drunkenness.

"Next day I refused to go with Koh Myah Lay, on account of the last night's doings, and he seemed very sorry. Two men of the village went with me to show me the way to Dibooloo's village.

"Dibooloo is the oldest Karen in these parts, and I found out that if he became a Christian the other Karens would follow his example, and many had promised to put themselves under instruction on this condition.

"I arrived at Dibooloo about one o'clock the next day. Dibooloo I found was about eighty years old, and remembered very well how, when he was a young man of twenty or so, all the Karens in that part worshipped God with sacrifices.

"I spoke to him about Christ's sacrifice for the sins of the whole world, and after talking a long time with him about God—that as He created us, we become His property, His servants, His children; and therefore if He commands us to worship Him, it is our duty to obey—he said that he knew that he ought to worship God, and asked whether the customs of his fathers were right. I told him that the customs of his fathers were right in that they used to worship God, but wrong in that they did not know how to worship God rightly. There was a great deal of sickness in the village, and I offered my assistance in the way of giving medicine; this was

readily accepted, and for the remainder of the day I was doing nothing but looking after their sick. This opened the people's hearts towards me, and they gave me some provisions, which I was sadly in want of. It is some comfort to know that the headman Dibooloo has promised to receive a native teacher into his village, and to help to support him as well. He seemed very anxious to know more about Christianity, and was always ready to listen. To this village we ought to send a catechist as soon as possible, because now that they see that their old customs are wrong, they will readily receive Christianity; whereas if we are slow in sending them teachers, we shall most likely lose them altogether, and they will again take to their old practices.

"Now, too, that the most influential Karen to the west of Tounghoo has opened his heart towards us, we shall have very little difficulty in persuading others to follow his example, and put themselves under instruction as well; and thus we shall be able to establish a fresh branch of the Church of Christ in that distant region. Time, energy, men, and money, are all wanted; but, above all, we need to ask that God would bless our endeavours in future, as He has until now, with abundant success, to Whom be glory and praise for ever and ever."

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

FOR England! What mingled feelings agitate the breast of the exile when it has been determined to seek renewed health and rest in dear old England! On the one hand, the Missionary has for a time to leave the work in which he is so deeply interested, has to say farewell to many whom he has learned to love and admire—and some of the native Christians have a strange way of creeping into the affections—to many who are his children in the Gospel; whilst, on the other hand, his heart beats the faster at the prospect of seeing friends and relations, of standing on the chief battle-field in the lordly strife against evil, of attending the glorious services in the Church, of which he has read in the *Guardian*, but at which he has never been present, and, mayhap, of taking part in that clash of

mind which is so characteristic of both the scientific and theological temper in the present day. A visit to England implies to the Missionary from the Tropics renewed physical strength, sharpened intellectual powers, quickened spiritual life.

The Madras Diocesan Committee having most kindly and carefully made due provision for carrying on my clerical, medical, and Secretariat duties during my absence, I left Madras in the SS. *Himalaya* for Rangoon, Burmah, on March 17th, 1880. Oh the deep unfathomable rest on shipboard! no postman, no callers, no anxious, knotty questions to consider; just to luxuriate in idleness, to abandon oneself to the "rapture of repose." Fortunately I am a good sailor, so that I cannot say which is preferable—constant grinding work or sea-sickness. After touching at Coconada, Masulipatam, Vizagapatam and Gopaulpore, we turned due east, and entered the Rangoon river at about noon on March 25th. From Gopaulpore we took in 200 Coolies of the Orissa race, so interesting on account of their maintaining human sacrifices. In crossing the Bay of Bengal we had on board 600 souls. We carried six boats, which on being closely packed might hold 300. It is frightful to contemplate what a scramble for life such a state of things would necessitate in case of a disaster. My own experience is, that very generally sufficient provision is not made for rescuing life in shipwrecks, and I think this is a point that ought to have the serious and immediate attention of Government.

We were the guests of Archdeacon and Mrs. Blyth during our stay in Rangoon, who were exceedingly kind to us. We were very sorry that the good Bishop of Rangoon was away from his diocese, and deeply sympathised with him in his sore affliction.

The day after my arrival being Good Friday, I preached at 7 A.M. to 500 British soldiers in the Cantonment iron church. Owing to the paucity of chaplains, our Missionary, Mr. Fairclough, is at present acting Garrison Chaplain. At 11 A.M. and 6.30 P.M. we had services in the Pro-cathedral (a building quite unworthy of being raised to the dignity of a cathedral). It struck me that the solemn day is not so reverently observed by the Europeans as one could wish. On leaving the church in the evening the Archdeacon and I observed a lurid glare in the sky; and as nearly all the houses are built of wood, we feared that some part of the town had caught fire. On approaching, a scene of indescribable grandeur burst upon our vision—a ship on fire. It was owned by a Chinaman, and had

arrived the day before, laden with cocoa-nuts. At first, the flames seemed to be playing with their victim, dancing about, glinting here and there, threading their course as if in some weird dance. Presently they settled down to their stern, steady, remorseless work. Lines of gold crossed and recrossed each other in the rigging; the fair sails, being loosened from their ties, slowly unfolded and gently flapped in the breeze, when in a moment the demon seized them, and for a moment they were sheets of flame; and then all was over. We watched the mainmast for an hour: its stays had gone; but it stood erect, unflinching, defiant. We could almost in our minds invest it with life, and scarce repress a feeling of pity for the noble victim. After a time, however, it leaned a little out of the perpendicular; it then righted itself. Again and again it reeled and righted itself like a drunken man who has to put forth a conscious effort to steady himself. At last it went over, dragging in its fall half the rigging, and sending up a mighty fountain of hissing, gleaming sparks, as it buried itself in the water.

I shall never forget the Easter-day I spent in Burmah—very busy, but very bright and very blessed. It had been arranged that I should preach at the early service in the chapel of St. John's College, whose able and energetic principal, Dr. Marks, I was glad to become acquainted with. The magnificent pile of buildings, erected mainly by the exertions of Dr. Marks, are worthy of the S.P.G., and form a grand Christian beacon in this heathen land. The Bishop of the diocese, from frequent personal visits, speaks in high terms of commendation of the work being carried on in St. John's College. There are more than 500 pupils in the College, of whom 125 are boarders. These are a motley group, made up of rich and poor—East Indians and natives, Christian and heathen. This last is a marked distinction between St. John's College and our boarding-schools in South India. There we admit no heathen, on the general principle that it is highly desirable that our Christian children should, during their stay in the schools, be entirely separated from heathen associations and surroundings. In our day-schools we cannot accomplish this, but we try to have a Christian atmosphere pervading our boarding-schools.

We had a very hearty service on Easter morn. The elder lads marched to chapel, headed by the brass band of the College. The chapel was nicely decorated, quite full, and the full choral service really enjoyable. After service there was just time to reach the Pro-

cathedral, where our Easter feelings of gladness were deepened. On the Monday, after early celebration, the Archdeacon, Fairclough, and myself crossed the river in a sampan, entered a creek, and, after a good pull, reached one of the S.P.G. village schools. We found about twenty-five children in a bamboo-built room, being taught by a bright, intelligent-looking young Burmese Christian woman, who had been trained in the school now under Miss Libbis, and supported by the Ladies' Association. The children briskly answered questions put to them by Mr. Fairclough; they read fluently; and my impression was that this school must have a salutary effect not only on the children taught, but on their parents and the villagers generally. On our again crossing, we visited another S.P.G. school, picturesquely situated in Emmendine. This school seemed also to be carried on vigorously. We also visited a Bhuddhist monastery not far from our school. Here a large number of Bhuddhist priests spend their time in religious meditation and total abstraction from the world. The chapel of the monastery was well worth a visit. The altar was very beautifully decorated, was in really good taste, being marked by a total absence of that tawdriness which characterises nearly every heathen temple I have seen. In front of a large image of Bhuddha, whose features admirably displayed the idea of utter repose, there was a large collection of gifts from the faithful. They were very curious and very various. Strange to say, most of the offerings were of European origin. No doubt the poor deluded devotees felt that they would not give to their god that which was common, or that had cost them nothing, and so had visited European stores to find out what they conceived would be acceptable. There were hanging lamps, two soup tureens, tumblers green and red, plates of different sizes and patterns, a box of Huntley and Palmer's biscuits unopened, &c., &c. I may here add that on all hands I heard the Bhuddhist priests well spoken of. They are accounted lazy, but not immoral. It is the practice for all Burmese lads at some time of their lives to enter upon the priestly office. The yellow dress of the priesthood can easily be put on, and as easily left off. If the austerity and the rules of a holy life become irksome, there is nothing to prevent a man returning to the ranks of the laity. By this, many and divers scandals are avoided.

Bhuddhistic morality is of a lofty standard. Its teaching may be condensed into, Pure words—pure thoughts—pure deeds. But, to attain to this high standard, total abstention from the world and

from worldly affairs is required. It is therefore impracticable, and unsuited for the every-day life of the great mass of people. How different the teaching of the Gospel, which knows nought of secular, as apart from religious, which makes the ordinary duties of life, sanctified by right motives, acts of worship, and which flings a glory upon the most trivial acts of man—the only creature on earth capable of knowing and adoring the Divine.

It can readily be supposed that a people imbued with the high moral teaching of Bhuddha would without difficulty transfer their allegiance to the still higher teaching of Christ. As a matter of fact, however, so far as I could ascertain by inquiry, Bhuddha's exalted teaching has no effect whatever on the great masses of the people. The domestic worship of most of them is not connected with Bhuddhism at all, but consists in the worship of ancestors. Then, again, I am afraid from what I heard that the moral perceptions of the Burmese are very much blunted; that few wish to know the right, and that even if they know the right, there is the want of a moral force to prompt them to follow it. Our blessed Teacher transcends all other teachers, for He not only tells us what is right, but strengthens us to fulfil it.

Rangoon contains the most sacred object of worship in all the Indo-Chinese countries. This is the *Shway-Dagon Pagoda*. Situated on a mound, embossomed in lofty and magnificent trees, the Pagoda rises by graceful slopes to a point 321 feet high. Underneath are buried (so we are told) eight of Bhuddha's hairs; hence the sacredness of the spot. The whole is heavily plated with gold, and is surmounted by an iron network umbrella, called the *Htee* (pronounced *Tee*). This is covered with solid gold plating, and is inlaid with precious stones. It was presented by the late King of Burmah, and cost 62,000*l*.—a princely gift. The courtyard is surrounded by many lesser Pagodas, varied, but all of exquisitely graceful contour, and by many temples, small but fantastic and picturesque. There are also a number of bells, one of large dimensions, being 7 feet $7\frac{1}{2}$ inches in diameter. The devotees are wont to strike these bells, in order to call the attention of their god to the prayers they are offering.

We left Rangoon on April 8th, very thankful to our kind friends for all their kindness, but not sorry to leave a climate more trying and oppressive than ever experienced by us in Madras. On the following morning we stopped opposite the desolate-looking island, Double Island, in order to put off seven men for the lighthouse. These

men will be left on the island for six months before they are relieved —isolation indeed, but scarcely more complete than that of many Missionaries, who have to keep the light of the Gospel bright and burning amidst surrounding darkness. On the turn of the tide we steamed up the winding river, passing Amherst, and entered Maulmain harbour in the afternoon. Nothing could exceed the beauty of the situation of this port. It is built on the bend of the river, which

SHWAY-DAGON PAGODA, RANGOON.

looks like a peaceful bay, with a delightful background of hill and dale, trees of dark and luxuriant foliage, and fields of sea-green. On many of the hills gilded pagodas basked in the sun, and flashed back some of its glory. After a drive of two miles, we came to Mr. Colbeck's house, and had a very hearty welcome from that devoted Missionary. The central room of the house is fitted up with great

taste as a chapel, where daily prayers are said. Mr. Colbeck has been here only about three months. He has much to encourage him. Already there are about thirty adherents; some of these, however, accompanied him from Mandalay. It will be remembered that in the early part of the year his life was constantly in peril during the time the massacres were going on in the palace. He was the means of rescuing several from death. He stood at his post—feeling confident that, after all, the post of duty is the place of safety—until he was compelled to flee by the order of the Resident Representative of our Queen. With him fled several native Christians. I had a conversation with one, whose adventures were interesting. She had been brought up from her childhood in the palace, and in due course had been appointed one of the maids of honour to the present king's mother. The unbridled fury of the king fell at last upon the poor girl, and she was condemned to die. She with another, however, contrived to escape to Mr. Colbeck's house, where they were for a time shielded. They left with the party who accompanied him; in due time they were both baptized, and now they have both been married to native Christians. I learned the mode of execution of royal personages in the palace. The victims are placed on their backs, and are killed by strokes from heavy clubs on their windpipes. There seemed a probability that Mr. Colbeck may have to return to Mandalay; and the anxious question arises, Who is there to carry on the hopeful work at Maulmain? Is it to be abandoned? Yes; it must be, unless the S P.G. ranks are greatly strengthened.

It is in Maulmain that the trained elephants are employed in piling wood, displaying, from all reports, wonderful proofs of reflection, judgment, and other mental endowments. They work cheerfully and regularly during working hours, but nothing can induce them to touch a log the moment the bell rings for knocking off work. I am told, too, they strongly object to work on Sundays. How is this to be accounted for? Can it be ascribed to a moral persuasion of the sacredness of Sunday? This seems ludicrous, but it is not unworthy of consideration, *if* we accept Mr. Darwin's theory that a certain class of actions are to be accounted as moral in the lower animals, because a similar class of actions observed in man are accounted moral.

(*To be continued.*)

SORROW ON SORROW IN WESTERN AFRICA.—SPECIAL AND URGENT APPEAL.

EIGHTEEN months ago Farringia, on the Rio Pongo, rose into prominence as a Mission station. Mrs. Lightbourne, chief of a very important Susu tribe, became a Christian; hence it was necessary to erect Farringia into a separate station, no longer dependent on visits from Domingia, thirty miles distant. An excellent man, full of Missionary zeal, Rev. David Brown, occupied the position now so full of promise. Returning from Sierra Leone, the ship in which Mr. Brown was a passenger was lost, and Mr. Brown was among the victims. To add to the severity of the disaster, nearly 50*l.* in specie, the property of the Missionaries, was on board, and went to the bottom. This is indeed a time of trial for the little band. The Mission funds are exhausted. The Mission Boat—the only means of locomotion which the Bishop and Missionaries possess—has become unserviceable, and, unless more lives are to be needlessly imperilled, a new one, costing 30*l.*, must at once be provided.

At Domingia the Rev. P. H. Doughlin has been living in a Mission House, built of wood and mud thirty years ago, which is now the prey of tropical storms, and affords no adequate shelter. A waterproof building must be erected before the next rainy reason. The minimum cost is 300*l.*, which will provide a sitting-room and two bed-rooms.

Who will give, and promptly, to these objects, viz. Mission Boat, 30*l.*, Mission House, 300*l.*? The Bishops of Sierra Leone and Antigua, the Bishop of Jamaica, and other tried friends of this much-tried Mission, have already contributed.

Subscriptions should be sent to the Rev. G. F. Barrow, Hon. Secretary, 49, Gloucester Street, S.W.; Rev. J. Rigaud, Magdalen College, Oxford; or to the Treasurers of the S.P.G., 19, Delahay Street,—for the Special Fund of the Pongas Mission.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 15, 1880, Right Rev. Bishop Claughton in the Chair. There were also present the Bishop of Antigua, *Vice-President;* Rev. B. Belcher, Rev. W. C. Bromehead, Ven. Archdeacon Burney, Sir W. Farquhar, Bart., Rev. J. W. Festing, Col. Gillilan, Rev. J. F. Moor, Rev. E. J. Selwyn, Lt.-Gen. Tremenheere, C.B., W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq.,

Members of the Standing Committee; and Rev. S. Arnott, Rev. G. F. Barrow, John Boodle, Esq., Rev. J. A. Boodle, Rev. W. St. Hill Bourne, Rev. R. Bromage, Rev. C. Bull, Rev. W. Calvert, Rev. Dr. Deane, Rev. J. H. Edgar, Rev. J. J. Elkington, Rev. J. A. Foote, Rev. C. J. Goody, Rev. W. J. Hayward, C. L. Higgins, Esq., Admiral Robertson-Macdonald, Rev. Brownlow Maitland, Rev. S. Maude, General Moberley, Rev. R. S. Oldham, C. R. Petley, Esq., J. W. B. Riddell, Esq., Rev. W. F. Satchell, Rev. J. H. Snowden, Rev. R. D. Tyssen, S. J. Wilde, Esq., Rev. J. H. Worsley.

1. Read Minutes of last Meeting.

2. The Treasurer presented the following Statement of the Society's income up to September 30th :—

A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Sept., 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	21,860	8,528	3,044	33,432	68,097
II.—Appropriated . .	2,346	—	3,412	5,758	8,096
III.—Special	23,352	100	1,343	24,795	26,029
Totals . .	47,558	8,628	7,799	63,985	102,222

B.—*Comparative Amount of Receipts at the end of September in five consecutive years.*

I.—General	1876.	1877.	1878.	1879.	1880.
1. Subscriptions, &c. . . .	£18,919	£18,943	£21,071	£20,335	£21,860
2. Legacies	10,782	9,803	8,846	7,232	8,528
3. Dividends	3,124	3,201	3,331	3,333	3,044
	32,825	31,947	33,248	30,900	33,432
II.—Appropriated	5,500	14,817	15,538	6,371	5,758
III.—Special	22,896	18,203	14,240	21,282	24,795
Totals	£61,221	£64,967	£63,026	£58.553	£63,985

3. On the recommendation of the Standing Committee, sanction was given to the completion of the purchase of Plumb's Villa, Calcutta, which had been selected by the Bishop of Calcutta and the Calcutta Diocesan Committee as the most suitable site for the new Bishop's College, Calcutta, in place of the site approved by the Society in May, 1880.

4. Leave was given to affix the seal of the Society to a Power of Attorney for enabling the registration, in the name of the Society, of certain land at Neuenahr, which had been purchased some years back, with the view to the erection of an English Church thereon ; and also to a Power of

Attorney enabling Bishop Caldwell to have registered in the local courts a Declaration of Trust respecting the church at Edeyengoody.

5. On the recommendation of the Board of Examiners, the Rev. J. Clough, M.A., was approved for chaplaincy work in Rangoon; the Rev. E. C. Hopper, B.A., was accepted for mission-work in Japan; and the Rev. E. H. Dodgson for Tristan d'Acunha. And on the recommendation of the Standing Committee, Messrs. T. Rickard and J. A. Colbeck (subject to the latter satisfying the Board of Examiners), of S. Augustine's College, were approved for mission-work in Rangoon; Mr. J. P. Smitheman, of S. Augustine's College, for Calcutta, with a probable view to his taking up work in Assam; Mr. J. D. Lord, of S. Augustine's College, for Bombay; and the Rev. Dr. Coe, Principal of Bishop's College, Calcutta, was appointed Assistant Secretary of the Calcutta Diocesan Committee, *vice* Rev. T. W. Hunter, resigned. Also, on the recommendation of the Bishop of Bombay, Mr. C. King was approved for mission-work in Bombay, as a lay Missionary and candidate for Holy Orders.

6. On the recommendation of the Standing Committee grants of Rs. 1,000 were made to the Nangoor and Christianagram Native Pastorate Funds respectively, from the special sum set aside by the Society in 1865 for the Madras Native Pastors' Endowment Fund.

7. All the Candidates proposed in June were elected into the Corporation.

8. The following gentlemen were proposed for election in December :—

Rev. C. J. Fisher, Ovington, Clare, Suffolk; W. F. Higgins, Esq., Turvey House, Bedford; W. C. Stunt, Esq., Lorenden, Ospringe; Rev. E. W. Blore, Trinity College, Cambridge; E. Turner Payne, Esq., 3, Sydney Place, Bath; Chas. Newton, Esq., Crosslands, Croydon; Rev. W. D. Phillips, Cronwere, Narberth; Rev. C. G. Moore, Broad Chalke, Salisbury; Rev. R. H. Gatty, Buckden, Hunts; J. M. Heathcote, Esq., Conington Castle, Stilton, Hunts; W. Bowyer, Esq., Southoe, Huntingdon; Rev. H. M. Stowers, Wood Walton, Peterboro; E. Fellowes, Esq., The Abbey, Ramsey, Hunts; Rev. E. C. Frith, Market Lavington, Devizes; Rev. W. F. Kelly, Colombo; Rev. Roland D. H. Gray, Briercliffe, Burnley.

ARRIVALS AND DEPARTURES.

The Bishop of North Queensland and Sierra Leone, the Dean of Capetown, and the Rev. J. Maynard (Capetown), J. R. French (Mauritius), T. Bailey (Madagascar), O. Phillips (Central Africa), Dr. Strachan (Madras), F. P. L. Josa and T. R. Milner (Guiana), J. Padfield and W. Ellis (Nova Scotia), have arrived in England.

DEPARTURES.—October 8th, Rev. H. J. Foss and E. C. Hopper, by P. and O. steamer for Japan. Oct. 29th, Rev. Dr. Coe, by *Messagières Nationales*, for Calcutta. Oct. 19th, Rev. J. Clough, for Burmah; Rev. J. Sherrington, by R. M. S. on Oct. 17th, for Antigua; Oct. 27th, Mr. G. Scott, for Noumea, New Caledonia.

The Bishop of Sierra Leone left England on Oct. 23rd for Lagos; the Bishop of Rangoon returned to his diocese *via* Calcutta on Oct. 28th.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

DECEMBER 1, 1880.

A NOTABLE ANNIVERSARY.

AN anniversary like that which was celebrated at Exeter, on the 27th of October, of the two mother Societies of the English Church—the S.P.C.K. and the S.P.G.—deserves at least some few words of notice in the pages of a magazine devoted to records of the work those Societies were founded to advance. It would indeed be well for the cause of Christianity were the spectacle more often seen of a leading statesman, the head of an important municipal corporation, and other eminent laity, taking part with Bishops and clergy in endeavouring to arouse an increased interest in operations which, though of paramount concern to the whole human race, are too often ignored, or regarded with the languid attention of hearers of a tale many times repeated. The service in the Cathedral, and the meeting which followed it, can hardly fail to give an impetus in Exeter and the neighbourhood to Missionary zeal. The leading thought drawn by the Bishop of Ely in his eloquent sermon from Rev. xxi. 26, "They shall bring the glory and honour of the nations into it," was one which cannot be too plainly enforced in a selfish world, namely, the duty of giving our best to God, both as nations and individuals, consecrating to the service of the Church not merely our money, but

"whatever special gifts of knowledge, enterprise or perseverance, of will, of intellect, we may possess." This thought Sir Stafford Northcote took up very happily in his speech at the meeting in reference to the encouragement which he believes the friends of Missions may find in the present position of Missionary Churches, notwithstanding the recent falling off of income experienced by the Societies. He said—

"There was one observation made by the preacher to the effect that the great object we had to look forward to was the bringing of the 'glory and honour' of all nations into the Church. I could not but connect that with some observations we heard in the report read to us of the way in which the native clergy were coming forward in different parts of the world in support of this great work. It is not only the 'glory and honour' of Rome, of Greece, and of the East which are coming in, but it is also the 'glory and honour' of those communities amongst which we are labouring who are giving of their best, such as it is—God grant that the best may be better still—and giving it freely and willingly for the common great work in which we are engaged. If we have succeeded in doing that, if we have succeeded in calling forth amongst those nations a spirit such as is indicated by the reports, then the work of the Societies has indeed been blessed of God; and whatever the temporary discouragements and anxieties to which I have referred may amount to, we may most cordially join together in thanking God and in congratulating ourselves and the Society upon the progress it has made even within the past year."

The Bishop of Exeter having, in a speech bearing testimony to the "admirable manner" in which the S.P.G. was doing its work, spoken of the fact that in New Zealand and America, churches "practically created by the Society" were now able, instead of drawing upon home resources, to assist in carrying the Gospel to regions beyond,[1] Sir Stafford made use of his political experience to demonstrate the soundness of the principles on which the Society has always acted:—

"But this we must feel that, while it is no doubt an encouragement, as the Bishop has told us, that there are branches of that Church in different parts of the world, in Canada, in New Zealand, and perhaps elsewhere, which either have become, or are fast becoming, in a certain sense, self-supporting, and so testify to the work which the Society, under God's blessing, has done, still I hope that we shall remember that it is not a question whether they are in a pecuniary sense self-supporting, but whether they are still in cordial relations with the Mother Church from which they sprang, and I hope that while we rejoice in the indications of the prospering of God's work and the good work of the Society which has been done—when we see that they are able, to a certain extent—a great extent—to relieve us of the pecuniary burden which they have hitherto cast upon us, we shall still remember that, if we wish to maintain that

(1) See S.P.G. Report, 1879, pp. 81, 90-2.

which we have endeavoured to maintain among them, that is to say, the standard of English Christianity, we must not think of withdrawing our flag from amongst them. In fact, it resembles what has been said in many quarters about the defence of our Colonies. We are told that the Colonies are now so prosperous that they can maintain their own volunteers and their own militia, and that they do not require amongst them the British troops as they formerly did. That is true to a certain extent, but what is also true is that there is nothing which so tends to bind an empire in an imperial sense as the presence in our Colonies of a small representation, at all events, of the military power, and the presence of the British flag. So I hope we shall, in religious matters also, maintain the British flag amongst all our dependencies. Let me say this—I have ventured to draw an illustration from a political topic. Let me take another illustration also from another political saying. It is not an English one, and I do not know whether I rightly father it upon the distinguished man to whom it is attributed. It is said that Prince Bismarck has lately remarked that when a kingdom, or a state, or an empire ceases to annex territory, and begins to give up territory, its days are numbered, and it is beginning to decline. I will not undertake to say that that is true with regard to the State, but I will undertake to say that it is true as regards the Church. If the time ever comes when the Church of any country believes that its work is done, that its work of propagating the Gospel of Christ throughout the world is completed, depend upon it that that Church is drawing to a dangerous point, and is likely to begin to decay. She may be beautiful, she may be rich in ornament, and perhaps be even more beautiful than ever before, just as a tree is sometimes more beautiful with the autumn tints than when in the fresh vigour and full growth of spring. But depend upon it that if we are not moving forward we are not proving our realisation and appreciation of the fundamental doctrine of Christianity, the order of our Lord to go and teach the Gospel to all nations—and it is not only the work that ought to be done that is in danger of not being done, but we, who ought to have done it, are in danger of losing our own character, our own value, and our own virtue, so to speak, by the neglect of the exercise of our own duty. I have always thought that that is one of the great recommendations, and one of the great arguments that ought to be used to the people of England to induce them to contribute to the support in every possible way of Missionary exertion, and especially of this which is the recognised engine of the Church for such purposes."

Such words as these, uttered, not by an ecclesiastic, but a layman of Sir Stafford's weight and position, may well be expected to bear fruit far beyond the limits of the audience to which they were first addressed.

BLOEMFONTEIN, GRAHAMSTOWN, ST. JOHN'S.

SUSPENSION OF WORK THROUGH WAR.

WE group together this month these three important dioceses through sad necessity. They are linked together by the common experience of that which always makes meagre the records

of work and progress—the presence of war. Not many months since we congratulated ourselves and our readers on the hope of times of peace, and opportunities for the exercise of Missionary energy in the South African Colonies. God has ordered otherwise; and while deeply regretting the unhappy state of things which now prevails, we can but bow to His will, and believe it to be in some way for the best. It is, however, a bitter trial of faith and patience to hear once more of Mission stations turned into forts and barracks, of converts scattered, and property destroyed.

The Bishop of Bloemfontein, writing on September 9th, tells of outbreaks in his diocese:—

"I told you in my last letter of the dispute which had arisen at Thaba' Nchu on the question of the succession to Moroka. There were two claimants for this: the one Sipinare, a stepson of the late chief, who had for some time acted as regent; the other our old friend Samuel, the eldest surviving son of Moroka's principal wife. After the exhibition of much party feeling, the matter was submitted to the arbitration of President Brand, who decided in favour of Sipinare. Though we saw that some time must elapse before the bitterness caused by all such agitations would entirely pass away, we trusted that there would be no serious collision between the two factions, and that a peaceful state of things would gradually be brought about. You will understand, then, my disappointment and grief when on my return home I learnt that on the previous Saturday an attack had been made on Samuel's friends by Sipinare's force, assisted by a band of *white men;* that several had been killed, and that Samuel and his principal adherents had fled hither for protection. The matter is brought still nearer home to us. You will remember that Mr. Mitchell was a fellow-student of Samuel Moroka's at St. Augustine's, Canterbury, and accompanied him here in 1864. Naturally a great attachment has always existed between them, and throughout this recent dispute Mr. Mitchell has been the object of suspicion and dislike owing to his known sympathy with the weaker side. On the Monday after the affray to which I have alluded, Mr. Mitchell was ordered by Sipinare to leave Thaba'Nchu. He judged it best to do so, and withdrew to Modderpoort, where he has been kindly received. Amid these and other anxieties there, we have had to withdraw the two lady workers in charge of the work among the native women and girls. The archdeacon, who leaves us to-morrow on a tour through the northern part of the diocese, will pass through Thaba'Nchu, and I have arranged that Canon Crisp shall accompany him and take temporary charge of the Mission there. There is indeed an urgent call for intercession on behalf of this work. We have need of great wisdom and firmness in keeping clear on the one hand from political partisanship, while we are bound to let our voice be heard on behalf of justice, mercy, and truth. Our Mission is confessedly engaged in a contest with the powers of darkness, and we must expect at times dark clouds to hide the light while the eternal day is not yet fully come.

"I am sorry to say that matters are by no means satisfactorily settled in the centre and south of Basutoland. The ladies have gone back to the stations in the north of the country, but arms have not yet been sur-

rendered. Our native girls' school work at Mohali's Hoek has again to be postponed. The magistrates have had to employ some of the timber for barricades. But I trust long before I leave for Capetown order will prevail; and then a fresh departure for our Mission work will be possible. I trust we shall have strength available for the opportunity."

Mr. Stenson's letter, of the same date as the Bishop's, contains particulars from one of the principal points of conflict, Mohali's Hoek:—

"I wrote a couple of weeks ago telling you that the trouble I have foreseen for a long time in connection with the 'Disarmament Policy' of the Cape Government had fallen upon us. Since I wrote to you I have been at Mohali's Hoek, and have returned here to take next Sunday's services, and go back again to my place. My wife and Wilfrid are still here living in the small room I described to you in my last. The people, especially the Dutch, are most kind, doing all in their power to oblige her and make her stay here as comfortable as circumstances will permit, but she feels the enforced absence from our nice home, and the breaking up of our work very keenly. We have been regularly blocked in at Mohali's Hoek, guards and patrols being established all along the Cornet Spruit, to prevent the egress of stock, or the ingress of supplies or ammunition.

"This was relaxed on Friday last, and we were able to get in six rifles, 3,000 cartridges, and a waggon load of bread-stuffs; the latter was becoming a source of anxiety to us as we had only a month's supply for the little garrison of 110 men, on hand. Mr. Surmon, who was at Advance Post when you visited Basutoland, is now the magistrate at Mohali's Hoek.

"Mr. Barkly, son to Sir Henry, is at Mafeteng strongly fortified, and I believe with about as many men as we have. Mr. Austen is at Quthing in Morosi's country; he has some 200 men, and Mr. Griffith at Maseru has a good force, and 250 of the Cape Mounted Rifles in reserve on the Free State side of the Caledon; 200 under command of Colonel Carrington, late 24th Regt., are coming to Mafeteng, but will not cross the border at present. It is at present the intention of the Government to abandon Mohali's Hoek, as has been the case with Advance Post; if so, I fear all our work, so far as buildings go, will be destroyed, if not by the Basutos, by the Colonial troops, as they did at Mr. Newton's station Gwatyu, near Queenstown, where the volunteers broke the printing press the Kaffirs had spared, and 'sowed' the type all over the ground. Mission work is with us at a standstill, as our people are all fled; five men remain of the promising congregation you saw, now nearly four years ago. There are, however, a number of refugees from the French Missions, who proved their loyalty by surrendering their arms, but have had to fly from their homes in consequence to escape the vengeance of the chiefs, and these fill our church; but if the post is to be abandoned then all must leave. Hundreds of the well-inclined Basutos have come into the Free State with their stock and families. The rebellion is mainly confined to the younger chiefs and men; of these Malebanye, son to Putsane, is a leader. I am very sorry for him. I like him much. M—— is still at the hospital, but intends coming home next month. If we are to have a war, there will be a hospital here, and she can find good work at home.

"Colonel Clarke, the Commandant-General, is at Maseru, and Commandant Schermbrücker is on the spot to endeavour to organise a native levy. I have not heard from Mr. Widdicombe lately. I believe that Jonathan, son of the chief Molappo, is loyal; but as to what would be the probable number of his men who would side with the Government in a war no one seems to know. Masupha, Moletsane, Putsane, Lerothodi, and Alexander are all committed to the rebels so far that, I fear, any settlement of the question without an appeal to force is not likely; anything short of obedience to the law now will be only a patching up of the question, to be reopened on some other grounds at no distant day.

"My son Ernest is at Thlotse Heights; he says that fears are entertained that if the worst comes, their district will be no less disturbed than others; hitherto Mohali's Hoek has certainly been most excited."

A letter, dated August 2nd, from the Rev. J. Widdicombe, of St. Saviour's, Thlotse Heights, Basutoland, contains satisfactory information on two points—the loyalty of the Christian natives, and the determination of the Missionaries to remain at their posts as long as they may be permitted :—

"It is with unfeigned regret that I have to report that a rebellion has broken out in several parts of Basutoland, and that last week we were in considerable danger here. We have had to send all our women and children away to the Free State for safety. Masupha, the leader of the rebels, is fortifying himself very strongly at Thaba Bosigo, a mountain about sixty miles from us. In this district there is I am glad to say, a considerable number of loyal natives led by Jonathan, the eldest son of Molappo, but they stand in great danger of being 'eaten up' by their disaffected brethren, and the Government is quite powerless to help them, having at the present moment no force in the whole country except the 120 native mounted police. The Christians have, of course, all proved loyal in this emergency, but then they are only a tiny handful compared with the heathen. There is no doubt that disarmament is very distasteful to the great majority of the people, but we are not without hope that, in our district at least, war may be averted. Last week and the week before a good many cattle raids were committed, accompanied I am sorry to say by bloodshed in the Advance Post district. The magistrate of that district has had to fall back upon Maseru with his little handful of police for refuge, and altogether things look as dismal as they well can be. We have resolved not to quit our station until the authorities positively order us to do so, and we are still keeping up our services and carrying on our school, though with greatly diminished numbers. May God in His mercy protect and spare us! It would be a dreadful thing to see our poor little church, our school and our huts, all burnt down before our eyes."

In October Mr. Stenson wrote from Mohali's Hoek that, although the regular Mission work there and in the Fingoe villages was seriously checked, he was of opinion that present troubles would open a way for large development of Church work by and by; and that meanwhile, the Missionaries, whose families had been sent into the Orange Free State, were finding ample employment at Mafeteng

MISSION PREMISES, THLOTSE HEIGHTS

and his own station, among the native refugees and the various corps, and in the hospitals.

The Rev. S. W. Cox, of Herschell, Grahamstown, writing on October 5th, regrets that he

"Cannot give a very cheering report this time, as we have war once again at our doors. The very tribe amongst which this Mission is planted has rebelled and joined the Basutos; some however are wise enough to remain quiet.

"For some weeks past the Mission has been a 'Travellers' Rest' for those seeking a safer place, until a fortnight ago when there was a general flight. Since that time one of my native teachers and I have been quite alone. One or two old Kaffirs, some women and children who were left behind have come to stay on the premises, thinking it safer than in their own kraals.

"The schoolroom I mentioned in my last report was opened about six weeks ago, but the war and famine which are now afflicting the people have prevented their giving anything like the sum they promised towards its cost. During the quarter six adults and three children have been admitted to holy baptism.

"Of course all regular work is suspended for the present, as both congregations and school children have left the neighbourhood, and until the Government has worked out its 'vigorous policy' as it is called here, I cannot expect any great success in a new Mission to a hostile tribe like that of the Tambookies. Hoping however, in God's strength to go on when peace is restored, the only thing is to wait patiently."

From the diocese of St. John's we have news up to October 14th, on which day the Rev. E. L. Coakes wrote from Umtata:—

"The Natal and Kokstad post has arrived, and it is, as I feared, a very bad case with some of the stations in the north.

"It will give you a better idea of the state of affairs if I transcribe Mr. Button's note:—

"'We are just beginning a war which will last a long time, I fear. We have already lost St. Paul's. Umgano, I fear, has gone, and Mr. Chater has had to move away at a moment's notice from Ensikeni. Every day we expect to hear of decisive fighting. Even here [Clydesdale] we have had rumours of being attacked. I do not think we shall be troubled here . . . . How nice it will be when we are really at peace again! Mr. Tonkin is now in Kokstad.'

"Two lieutenants from the Umtata barracks have been killed in Basutoland,—Clarke in rescuing a wounded private, and Halton in action.

"St. Mark's was the scene of much disturbance last war—fighting going on all round, and the place itself fortified. Now the north has its turn.

"Every available rifleman has been withdrawn from this country, and we have to take care of ourselves. A rising is reported to have taken place at the Gatberg, the magistracy beyond Mr. Key's, and Mr. Hope, the magistrate, thirty miles from here, has gone up with Umhlonhlo to assist in quelling it. Everything here [Umtata] is quiet at present."

The same cannot be said of Matatiela, as the Rev. C. D. Tonkin's report will show:—

"In my last quarter's report I was enabled to state that one looked forward to peace and to the progress of Church work. We had got into fair working order, and by means of the gratuitous services of three men, our out-stations have been well looked after; our school-chapel has been commenced; the foundation-stone of which was laid by our Resident Magistrate on Wednesday last, 'The Feast of St. Michael and All Angels.' We were, in fact, looking forward to a time of peace and progress. But these thoughts have been dispelled. *Again* we are in the midst of war."

"On Sunday evening last, the 3rd of October, owing to the outbreak of the Basutos, I had to send away my father, my wife and child, and eleven other Europeans who were living with me at St. Paul's.

"It was my intention to remain behind; but on Monday morning, at about seven o'clock, I received a notice from the Resident Magistrate, urging me to leave at once, and an escort of four armed men. With these men I proceeded to our old chief Ramohlagwana, obtained from him four other men, and sent back my previous escort. With these I set off and overtook the waggon just after our family had been liberated. It appears that the man in charge had, contrary to my orders, outspanned on Sunday night; the consequence was that some of Makwai's men detained the waggon. Learning from Mrs. Tonkin and from the driver that the waggon was mine, they sent back to their Chief, Makwai, to know what to do. In the absence of the messenger the captors ordered coffee, bread and meat, &c., and had enjoyed their meal, when the answer came that *they* might pass on.

"Sitting on the side of the waggon I found a young man from whom the enemy had taken horse and bridle, and who, but for our waggon, would have had to walk twenty-five miles.

"Owing to the suddenness of the outbreak, and my determination to remain, we have saved nothing, not even the parish books, which were too bulky to take away on horseback. I could not even take a second shirt, nor a pair of socks, and my father, my wife, and child are as badly off as I.

"We reached here [Kokstad] on Tuesday evening, and are now the guests of the Rev. G. Y. Dixon and his wife.

"What has become of our buildings and property I do not know. I am afraid, though, that everything is gone—books, clothes, and everything else."

The following, from the Rev. E. L. Coakes, is more pleasant reading:—

"At Umtentu, on Michaelmas Day, we went over to the Great Place, at the earnest request of the Chief, to hold a service for rain. There were nearly 250 present, and we had a very hearty service.

"At about 1 P.M. the service at Umtentu began. There were but few Europeans present, all traders being very busy buying wool, and the season being a very bad one, and competition very keen, they could not afford to lose a day. We collected 20*l.* at the stone, making 65*l.* in hand. The Chief dined with us afterwards, on Michaelmas goose. He appreciated the apple sauce, but insisted on adding 'Lea and Perrin's' to it!"

MARITZBURG.

THE SCHOLARS OF ST. FAITH'S, DURBAN.

ALTHOUGH this diocese is to some extent affected by the renewed troubles in South Africa generally, its people are more at peace than many of their neighbours, and Mr. Blair's letters supply interesting details of work accomplished at St. Faith's and St. Cyprian's, Durban, during the past quarter.

Early in October he wrote:—

"The work carried on at St. Faith's native school-church has been continued without intermission, the attendance being about the same as in previous quarters. At the evening school there is usually an attendance of from forty to sixty scholars, whilst on Sundays the congregation often numbers eighty or ninety, as many as the building will hold. Were the church enlarged I have no doubt more natives would attend. As it is, it is sometimes filled to overflowing. There are ten or twelve young men specially instructed for holy baptism. They have been taught in the evenings after the scholars had gone, and after ten at night some of them have had to walk two miles home, either to the Berea or to the Creek not quite so far.

"Although the quarter has been one of work rather than of incident, yet it is as well to note that the natives have raised a sum of 5*l.* towards the erection of the new St. Cyprian's church, now being built in Smith Street, a church for the white people. The natives readily responded to an appeal I made to them on this matter.

"Acting under the advice of the Rev. H. F. Whittington, the congregation on Sundays is divided, the Christian natives occupying the front seats, which are marked by a large card hanging on the walls, 'Ababapatiziwe,' or, 'Those who are baptised,' that is, Christians. Behind these sit catechumens, who are directed into their seats by a card on which is printed, 'Amakatekumeni. Abafundiselwa ukubapatizwa,' or, 'Catechumens. Those who are being taught for to be baptized,' a literal translation. Behind these sit the ordinary natives, the hearers of the Word, who, as I tell them, need no card, as, not being baptised, they are in the same state as they were when they were born. They pay great attention to these matters, and think it very wonderful that a word or two printed in their own language on two or three cards contains so much information.

"Last month there was a Missionary meeting held in Durban, at which one of the Zanzibar Missionaries was the principal speaker. Judging from what he said, and from the manner in which he said it, there appears to be more freedom for Missionaries, and less restraint put upon them in their work in Central Africa, than there is in Zululand, or perhaps in Natal, where so many of the natives are still heathen. Things are just now getting into a pretty mess again in South Africa, and the Missionaries and colonists in Basutoland and East Griqualand, which also contains a great number of Basutos, and is in the diocese of St. John's, have dreary prospects before them.

"It would be well for any Missionaries intending to come to labour among the natives in South Africa, to remember that with hardly an

exception they come to work amongst a people who are either engaged in strife with the circumstances by which they are surrounded, or in the conflict of an official war; or, if in neither of these, they are in a state of exhaustion, like the natives in Zululand; for the effect of war in South Africa is rather exhaustion than peace, the stronger being as unable to help the weaker as the weaker are to help themselves. Politics are supposed to be beyond the province of a teacher of the gospel, and so I will conclude with the remark that South Africa has for many years past had bestowed upon it an abundance of the 'wisdom of this world,' and from present appearances there is likely to be ample scope for its exercise in the future."

In a previous letter he speaks of his scholars thus:—

"Had I the time to do it, many interesting narratives might be gathered from some of the scholars, who come from every direction except that which is seaward, and who have a history not without interest attaching to them. One finds himself now at school and church who was in time gone by selling guns among the Zulus, he being then in connection with the trading community at Delagoa Bay. Another was attached to the commissariat of the troops who fell at Isandhlwana. He belonged to the butchery department, and being to the rearward at the time of the Zulu attack, managed to effect his escape with other fugitives. Another has had experience in servitude with the Transvaal boers in the far north-west, and could narrate acts of cruelty committed by them upon himself and others. And when he narrates some of the provoking deeds of the natives with which they provoked the boers, the impression left on the mind is, that there was sometimes valid reason for the punishment the boers meted out to their servants. In those days these same natives were living in and roaming about the wilds; but now by a succession of circumstances which they understood not and cannot fathom, they are the earnest scholars and church-goers of whom an idea is intended to be conveyed in this letter. Some such have been baptised during the past two years, and the present class of catechumens contains a number in proportion to those who are natives of Natal. Many natives who are in service on the Berea, two miles distant, attend the school and church, and two of the catechumens have to walk home in the dark after ten o'clock at night. With the exception of the instruction they receive, the scholars have no inducement to attend, as we have no prizes to award, or 'treats' to look forward to."

The Missionary at Highflats, the Rev. B. Markham, sends an account of a visit paid by him to a large kraal about five miles distant, containing nineteen huts and eighty souls, with a view to opening a school.

"Leaving my horse at the foot of the hill, I walked up to the kraal, and inquired for the head man. After wending my way through all the huts, amid the half-frightened children and the laughter of the girls, and the remarks of the young men on my attire, and the material of my clothes, and my step, &c., I found the head man 'Gebuza' enjoying his morning meal of 'Isijingi,' a kind of porridge, on the sunny bank of his tobacco field. After the usual salutation 'Sakubona Mgani,' and 'Ngi bona wena Unfundisi,' and a few preliminary remarks, I explained my

business. He expressed himself very glad to have a school and a weekly religious class; and went on to tell how he had resided on that spot, he should think, a hundred years, meaning about ten years, and what a vivid recollection he had of the ceremony of opening Highflats School Chapel; what a number of cattle were slaughtered, and how they feasted, and went home laden with beef. And how he remembered Dr. Adams, one of the earliest Missionaries (American). But Dr. Adams never told them anything about supporting schools and Mission work. This he could not do, not even provide food for the teacher. But why, he continued, do the natives demand so much, why are they not willing to work for a little? And then in true Kafir fashion he pulled aside his dirty old soldier's coat, exposing a corpulency almost worthy of Cetshwayo, and begged for a shirt. We then proceeded to the cattle kraal where the amadodu, or married men, were assembled. On our way I had a little insight into the wild nature of the material to be worked. Milking operations were just over, and one little boy crossed our path beating rather unmercifully a poor little calf, and he did not take the least heed when three or four voices bade him cease. Another boy was making use of dreadful oaths in English, doubtless they were the full extent of his knowledge of English, and I dare say he did not know the meaning of the words used, though he knew they were most abusive.

"Gebuza introduced the nature of my visit, and of course everything which the head man said was assented to. They recognised the desirability of their children being educated, and asked me if this was a Government movement. I replied that I hoped the day was not far distant when the Government would do something for their progress, but that this was the Church's undertaking. They would willingly give up a hut for the schoolroom, and make room for the schoolmaster to sleep in the Ilawo, or young men's dormitory. But this was all the assistance they could give at present. We then walked round the huts to count the population, and we counted seventy-eight souls. In round numbers eighty. After which I returned home with a thankful heart that our efforts had been thus far prospered."

ZULULAND.

THE COMMENCEMENT OF ST. AUGUSTINE'S MISSION, ISANDHLWANA: BY MR. CHARLES JOHNSON.—RECONSTRUCTION AT ST. PAUL'S.

ON the 6th of October 1879, having heard that Hlubi was appointed chief over that portion of Zululand known as Sihhayo's district, I started from Springvale to ascertain if this move of his were likely to be the breaking up of St. Augustine's Mission, Estcourt (to which place I had been hoping to return when the new incumbent for Springvale should arrive), or if his people would still remain at their old location, while he himself with a few followers went to his new territory in Zululand. On arriving at Estcourt, however, I found that the entire tribe were leaving in a body

for Zululand with their chief. Hlubi himself was not there, having left some days previously, having been sent for by Mr. Fynn, Resident Magistrate at Umsinga, to be shown the boundaries of his new district; but hearing that I was on my road up, he had sent back one of his men to see me, and asked me to meet him (Hlubi) at Rorke's Drift, which is on the boundary between Natal and Zululand, and then go on together to see his new location. Accordingly I drove on thither, and after a few days over a very bad road, arrived at Rorke's Drift, and found Hlubi and a few of his headmen already there. I only stayed a day or two—long enough merely to take a slight glance round, and to get an idea of what kind of a country it was. I was very much pleased indeed to find that both Hlubi and his people were anxious that I should go with them and continue my Mission amongst them. Hlubi said that he had been thinking, that as the fatal field of Isandhlwana was in the very heart of his district, it would be very nice if a Mission could be established there, and on the very spot where so many brave men fell, if a church could be built in memory of that sad disaster—in other words, a Memorial Church. I promised them that I would do my best, and, if my Bishop would allow me, I would go with them and continue the work amongst them which had been interrupted by the late war. On passing through Pietermaritzburg on my way back again I laid the whole matter before the Bishop of Maritzburg, telling him what I had done, and what Hlubi and his people's wishes were. His lordship took up the idea of a Memorial Church very warmly; he also thought that, if possible, I ought to go with Hlubi as he wished, and that no time ought to be lost, for it was a splendid chance for Mission work in Zululand, and, indeed, the only opening at that time to the Church. I reached Springvale again on November 5th (1879), bringing with me the Rev. W. Greenstock, the new incumbent, who most opportunely had just arrived from England.

Fully recognising how great an undertaking it would be, starting a new work so far away from civilisation, it was not without many anxious misgivings that I sent word to Hlubi that I would accompany him, and made all preparations for leaving Springvale.

In the meantime the Bishop had written saying that he was going up to read the Burial Service at Isandhlwana, and would be glad if I would accompany him, and thus make a definite commencement of the Mission; and, as Mr. Greenstock's arrival enabled me to start at once, I again left Springvale November 28th (1879).

We were quite a party leaving Pietermaritzburg, consisting of His Lordship, the Ven. Archdeacon Usherwood, the Rev. G. Smith, and myself, and our party grew larger as we went along; Mr. Fynn joining us at the Umsinga, and the British Resident, Mr. Wheelwright, at Rorke's Drift. We reached Isandhlwana on the morning of December 9th, the day appointed throughout the colony as a Thanksgiving Day for the restoration of peace. We rode over the field, and selected a good spot for the future Memorial Church, on the site of the late camp of the 24th; and, having erected a small iron cross that we had brought up with us, on a cairn of stones, to mark the site, His Lordship read the Burial Service, assisted by the Ven. Archdeacon Usherwood, the Rev. G. Smith, and myself; and then celebrated Holy Communion; after which he delivered a short address to the assembled natives (Basutos and Zulus), Mr. Fynn kindly acting as interpreter. And thus in a little more than ten months after that fatal field, and three after the termination of the war, did meet in peace, brought together by God's service, they who had so lately been such deadly enemies; and who shall say what thoughts passed through the minds of friends and foes—Christians and heathen—while witnessing that solemn and peaceful scene, and contrasting it with that wild and horrible one enacted but a few short months before on that very spot? Immediately after service the Bishop and the rest of his party started on their return journey, leaving me to follow up the commencement that had that day been made, in establishing a Mission at Isandhlwana. I then went to all the Zulu kraals around, and told them that I was coming to teach them; and they all received me most hospitably, and were very pleased to hear that they were to have a Missionary amongst them.

After staying some short time with them, and selecting a site for our future home, I made a start for Estcourt, to make arrangements for removing my goods and chattels to Zululand. On the road up, and when within a couple of days' journey of Zululand, we had a sad mishap. The waggon in going up a very bad hill fell over a cutting, and smashed everything—chairs, tables, pots, my nice large cooking-stove, and the harmonium. Sad scene as it presented, I could not refrain from smiling, though my heart felt very heavy, at the remark made by a Zulu boy I had with me, who, on taking up a piece of the harmonium, and it being explained to him what it was, said, "Pind'u' Kale" (never again will it cry). As the waggon was so damaged that it could not go on, I had to go and hire

another one from a Dutch farmer, to take the *débris* of my things to my destination. After placing them in Fort Melville, Rorke's Drift, I started for Springvale with the waggon which I had in the meanwhile managed to do up well enough to travel to fetch my wife and things from there. I had a very quick and prosperous journey down, settled up everything at Springvale, and bade good-bye, and started back again January 29th, passing through Maritzburg, where I left my wife until some building could be erected to receive her in Zululand. Our party, consisting of a friend who kindly offered his services to help, a young son of one of our Springvale neighbours, and a mechanic—a builder by trade, and a very handy fellow, being able to turn his hand to nearly everything, and who had been working for me at Springvale for some time—and myself, bade good-bye to civilisation, and turned our faces towards the wilds of Zululand. We had good weather, and got along beautifully, although the roads were very bad, until we came to Rorke's Drift; but after crossing into Zululand, our welcome was a most moist one. I think I have never experienced such inclement weather, such drenching rains, without intermission, and which lasted for more than a fortnight, during which time we had not the slightest shelter, the waggon being heavily loaded, and having no tent, but simply a tarpaulin thrown over it to keep the goods dry. The roads became so heavy that our poor oxen, which by this time were very footsore, were quite unable to pull the waggon along; but thanks to Mr. Wheelwright, the then British Resident in Zululand—who very kindly brought his sixteen big fat oxen, and putting them on in front of mine, helped our waggon out of a mud-hole, where we had stuck quite fast, and then assisted us over the worst of the road—we did manage at last to reach our destination, though it took us six days to get the waggon from Rorke's Drift to Isandhlwana, a distance of about only twelve miles, and usually accomplished in as many hours. The site that our little establishment occupies is excellently situated. There is a fine spring of water, which we have brought from under the hill at some distance, close to our doors, in pipes made out of the iron ferrules of the tent-poles found on Isandhlwana battle-field (these lay thick on the ground where the tents had been burned; we collected them, and fitted one into another, and they make an excellent water-pipe). We are well sheltered behind by a half circle of hills, while in front, some few hundred yards distant, stands Isandhlwana itself. One of the first things we did after our arrival was to bury the numerous skeletons

lying all about on the site of our future home. From what I can gather from the Zulus, one or perhaps two companies of soldiers occupied this spot as an outpost. There are two stone kraals within a couple of hundred yards of each other, and it seems that they were driven, after a gallant defence, out of the first kraal by the middle of the right horn of the Zulu army (which was composed of the Nqaka matshe regiment) as it advanced. They then took up their position in the second kraal, which, by all accounts, they must have held well; but evidently their ammunition failed them, for they attempted a retreat on the camp, but they were all killed before they had gone more than a hundred yards. Of course I have only native evidence to go on, and at best one can only conjecture and guess; but I think that there is little doubt that this is the place where the two companies of the 2nd 24th, and which were supposed to be on picket duty, and which were never heard of again, fought and died. For some time after our arrival the rain still continued to fall, so that little or nothing could be done in the way of building. Comfortably sheltered as we are now in our warm huts, we can afford to look back and laugh at the discomforts and hardships of those few first days; and I often wonder how it was that none of us ever caught cold, or even felt any ill-effects from the exposure; for having no other shelter than underneath a waggon, we were wet through all day, and often had to sleep in wet blankets at night, and at times we were unable to make a fire to cook our food.

Hlubi had given directions to his people to help me to the best of their power, by cutting poles, wattles, grass, &c., for the huts; but the first shelter that we managed to get up was a tent, which we made out of the tarpaulin from the waggon, stretched on a pole. This tent for some time was used for everything—storeroom, sleeping room, general living room, and on Sundays I held service in it; for I have held service regularly from the first Sunday after our arrival, and have always had very fair congregations, chiefly, however, Zulus, as the Basutos were constantly backwards and forwards between Estcourt and Zululand, and very busily engaged in removing their goods and families. This is the case even now, for they have not yet removed everything. Ever since I came the Zulus all round have been most friendly. They are very fond of coming and having a talk, as they call it, and it is no uncommon thing for ten and fifteen of the principal men from the surrounding kraals to come early in the morning and stay talking the whole of the day; and rarely does

a day go past without one or more patients coming to ask to be doctored, or teeth extracted. When I am busy, or away from home, my wife acts as dispenser.

As soon as the weather cleared up a little, Susa, a petty chief who lives about twelve miles from here, sent about fifty of his young men to cut wattles and poles for building, and bring them to me as they cut them. Unfortunately we are a long way from any forest, so that the poles and wattles have to be brought a distance of twelve, and some of them as far as thirty, miles; and so it occupied a long time, cutting and carrying enough material to build a hut. But as the weather still kept fine, and more natives belonging to another small chief came to help, in less than two months after our arrival here we had got enough shelter to justify me in fetching my wife from Maritzburg. I started from here, April 9th, by waggon, and, after a most prosperous journey both there and back, arrived at Isandhlwana on the 30th of April, and found that everything had gone on well during my absence. On the following Sunday I rode over to Hlubi's own place, and held service there. I had hoped at first that Hlubi and the Basutos would settle round about Isandhlwana, but they have chosen a place about twelve miles from here as their new home, the district round about here being very unhealthy for horses, which compose the principal part of their worldly possessions. (I am sorry to say that both my horses, which were valuable ones, and very good either for riding or carriage horses, have died within the last month; this is a very severe loss to me.) At present the Basutos ride over here for service on a Sunday, but only the men can do this; so the women and children must be without instruction until another Mission can be established there; this will, I hope, be done before long. The wattles and poles are already cut, and are on their way there now, sufficient to build a good large hut, as a school church, the which I trust to have finished in a month from now, and then give them regular services every alternate Sunday. Some time ago, in making a rough survey with Hlubi of his district, we came to the conclusion that three other schools would be necessary, independently of the one at Isandhlwana, viz., one in Susa's Indunadom, about ten miles to the right of Isandhlwana, and five miles from John Dunn's boundary; another under the 'Nqutu neck, about eight miles from where the Prince Napoleon fell; and the third near the Blood River, where Hlubi and most of the Basutos are now settling. He (Hlubi) asked me if the Church would be able and willing to

form Mission centres at these places, so that all his people might learn; and I assured him that the Church would do her best. I do so wish that we could make a commencement at Susa's place at once, as there are, besides Susa's own people, about fifteen Christian families settling there by Hlubi's permission, who have come from Natal. I have had a talk with them on the matter, and they have expressed themselves very anxious to have a Mission amongst them, and have promised to help in erecting buildings for a church and school.

Mr. Ransom arrived from Utrecht most opportunely on Whitsun Eve, so that we were enabled to have a celebration on Whitsun Day. We had to make use of the tent that we now get our meals in, as the church hut was not then built. On June 26th the church hut was finished; it is the largest hut that I have ever seen, being thirty feet long by twenty feet wide. We took some pains to make it look nice and church-like inside, with pictures and hangings, &c., and I think it is quite a success. We opened it on the fifth Sunday after Trinity, and we have used it for all the services ever since, which are as follows:—Weekdays, Matins, 8 A.M.; Evensong, 6.30 P.M. Sundays and Holy Days, Celebration, 8 A.M.; Matins (English), 11 A.M.; Zulu service, 2 P.M.: Evensong, 6.30 P.M. On June 29th we commenced evening school for the natives who are working for us—fourteen in number. They thoroughly appreciate it, and some of them get on wonderfully well, and are becoming sharp, bright-faced little fellows.

When I first came up I let it be generally known that I wanted boys to come and work for me, and that I should take care that they should be taught; and from time to time different men have brought one of their children, and bound them to me for periods varying from three to five years. I pay them at the rate of from two to ten shillings a month, according to their ability, and feed and clothe them. They work about the main part of the day, cutting grass, fetching wattles, hardening the floors in the huts, &c., &c., and then come to school in the evening; and I trust that by the end of the time of their apprenticeship they will have learned enough to give them a taste for more, and that most of them will prefer not to leave me at all. Of course I dare not venture to say that they will all eventually become Christians, but still I hope that most of them, if not all of them, will; it will remain with themselves entirely, as I am sure that their fathers will offer no objection, for each man as he

brought his child to me said words very much to this effect—"Here is my son, take him and teach him the wisdom of the white man; may he serve you well, and grow up in wisdom, so that I his father may become wise in my child." I have now got fourteen boys altogether, which is as many as I can do with just now; in fact I am beginning to find them more expense than I can afford, their food being so frightfully dear, in consequence of the famine that is so very dire in this district. Traders who are coming in here with mealies for sale are asking sixty shillings a muid, which at any other time is worth about five shillings.

Mealies cooked in various ways form the natives' principal food; each boy will eat half a muid a month, besides extras. All the people about here are beginning to be in the greatest distress about food; this is the time when their crops ought to be coming on, but I am sorry to say that they have totally failed this year, owing to their having sown so late, in consequence of the war. I feel truly sorry for the natives about here; they suffered by the late war more than any other part of Zululand, as they suffered severely both from the Zulu as well as from the English army; for having fought with, and being overcome by, the English army, when it first entered into Zululand, they surrendered, and were allowed to return to their kraals; but hardly had they settled down when the Zulu army appeared on the scene, which, after overcoming the English at Isandhlwana, followed up their victory by killing as many of these poor people as they could lay their hands on, besides taking all their cattle. This they did on the plea that they were the white man's friends; and then, to make matters worse, the English returned again some months later—at least a small number did, composed of the Dragoons and Beddington's Horse, which came in for the purpose of fetching the waggons that were still at Isandhlwana; these scoured the surrounding country, and burned and destroyed all that they came in contact with—kraals, huts, and everything. Thus were the people of this district left in anything but a good plight to face a famine.

Of course I do what I can to help those in my immediate vicinity, but that is necessarily very little, my means being so small. All that possibly can leave their kraals have done so, and have gone down to the coast, where mealies are not so scarce, to live with their relatives until the famine be passed; but still there are a great number left behind, and a great many of these trust to what they can pick up from me for a livelihood. We are beginning to think ourselves very

civilised indeed now that we have got more huts built, and are able to have one for a storeroom, others as bedrooms, and to keep the tent as a place to take our meals in, which we have lined to make it cool.

From the Rev. R. A. Ransom we have further information as to this most interesting Mission up to the end of July, on the 23rd of which month he wrote :—

"I left Utrecht on the 13th of May last, having baptised an infant, and received into the Church two children baptised by the Dutch Predicant, before starting at 7.30 A.M. My first stage was to Dundee, and lay across treeless plains, uninhabited for the most part, except by a few wild ostriches, which have still escaped destruction. The name 'Dundee' does not belong to a town, as might be supposed, but to a collection of four houses, viz. a farm, an hotel, a store, and blacksmith's forge, somewhat scattered. I resumed my journey next morning through country very similar to that of the previous day, and arrived at sundown at Rorke's Drift, and was entertained by a Mr. Kraft, who has the ferry across the Umzinyati (Buffalo River). Leaving him the next morning, I reached St. Augustine's at mid-day on Whitsun Eve.

"The station, as I found it, consisted of two huts built after the native fashion, though larger and with doors (occupied by Mr. Johnson and myself), a hut for the natives who are working for us, a marquee and bell-tent, serving as a storehouse and bedroom for some young laymen, friends of Mr. Johnson, who accompanied him into Zululand. There was also another marquee, not completely erected, but affording sufficient shelter to be used as a service-tent. Herein I celebrated the Holy Eucharist for the first time on Whitsunday, a most appropriate day upon which to commence Mission work, and said Matins and Evensong, on Sundays, the daily offices being said thus—Matins in my hut, Evensong in the marquee, until our church hut was finished. It is 25 × 18 (circ.) and oval in shape, with door and window; one end is slightly raised, upon which we have placed our temporary altar. We have endeavoured to make it look as church-like as possible, by hanging on the sides Scripture prints, and hangings of Selampore behind and at the sides of the altar, which we shut off by a curtain when we use the hut for school purposes. The seats and bell I brought, with the Bishop of Maritzburg's sanction, from Utrecht, as there was no use for them there. There are thirteen natives living with us on the station; they are mostly boys from twelve years and upwards, and some others come during the day and return to their kraals, which are close to the station. At present we are not able to do more than give them instruction in the evening, there being so much to be done in building up and laying out the station. On Sundays we have a congregation of some forty or fifty of both sexes, and children.

"The chief, Hlubi, lives some twelve miles away with the Basutos whom he brought in with him, a distance too great to allow the women and children to attend the services. Hlubi is therefore very anxious for Mr. Johnson to remove near to him—a matter to be decided by our new head on his arrival; at any rate, there must be a place built there in which to hold services, and which will be commenced almost immediately; in fact three waggon loads of poles and wattles are on their way back from the bush for that very purpose. If men and the means of supporting them

could be found, this district alone would require four centres at least for Mission work to be carried on successfully. The Church should make the most of the opportunity presented to her, for the chief, Hlubi, will not allow any Missionaries to settle in his district other than those whom the Church sends. When writing of the church hut, I should have added that we have commenced a permanent school chapel of stone, which we hope to see completed before many months have passed."

That the effects of the recent war are still sadly felt in this diocese, though struggled against manfully, a letter from Mr. Samuelson, of St. Paul's, written at the end of June, bears witness :—

"I returned safely here on April 22nd. Since then I and my eldest son have been very busily engaged, having Divine Service and school on Sundays (at which my daughter has also assisted), and evening school during the week, and working hard every day to put up another house, so as to get a small place for worship.

"The number that have attended Divine Service have varied from fifty to sixty, and this, I think, is very satisfactory, considering that I have no bell to call the people, and no church in which to have Divine Service.

"After service my son teaches a number of young men to read, who have a great interest in reading, and my daughter teaches about twenty young Zulu girls.

"Thus we are doing our best, whatever the result may be.

"We have also gathered together all the bricks we can find, and are restoring the waggon shed, intending to turn it into a dwelling-house (there being nothing left of the parsonage); hoping thereby to be able to have school and services in my study. It comes very hard on us to restore the buildings, as we are doing it at our own expense. There are no materials near at hand, and we have not oxen enough to bring them from a distance. But there is nothing for it. We must either work hard or live in the open.

"Our few Christians, except Ezekiel, wife and family, have also returned from Natal, and are now hard at work putting up some temporary shelters, instead of their comfortable houses, which were destroyed during the war.

"The means of living in Zululand are much more scarce and expensive than they were formerly, and it is quite a struggle this year to obtain the necessary grains for ourselves and our people.

"The Zulus hereabouts are still very friendly, and not unwilling to be taught; but they seem to be quite as dead and unconcerned about their souls as formerly.

"It is indeed a hard and little-encouraging work to teach the Zulus, and the results seem to be very small; but then it is a satisfaction to know that we are 'fellow-workers with the Lord,' and that He has promised that His Word 'shall not return to Him void.'

"Instead of coming nearer to the Missionary, they have, after the war, removed themselves farther away from along the roads, and built their nests in the most inaccessible places, so it is quite a job to get at them in order to address them."

PRETORIA.

ENCOURAGEMENT AT LYDENBURG.

THE REV. J. THORNE writes in excellent spirits, the result of relief from old difficulties and brightening prospects, brought about by the active sympathy of the Bishop and other good friends. He says :—

"The last six months have brought about great changes in our financial position. First, a Dutch farmer, with whom I had shared my house during the first Secocoeni war, offered to lend me the 350*l.* which I still owed on the church, for a year, and at a lower percentage than I was paying at the Bank. This was a great relief, as it practically put me beyond pressure. But scarcely a month had passed when I was able to pay off 50*l.*, by the unexpected receipt of a long-promised subscription, which I had given up for lost, and which, perhaps, would never have been paid were it not for the earnest pleading of our Bishop, who, both 'in and out of season,' reminded the delinquent of his duty. The last dun occurred on the banks of a spruit, somewhere between Pretoria and Middelburg, hour, towards midnight. The Bishop was spanned out, when the post-cart passed, on which was the obdurate gentleman who had been so prejudiced that he had withheld the amount which really had been offered about two years before we commenced to build a church. This last effort on the part of the Bishop was successful, and when the passenger arrived in Lydenburg he informed me that as 'constant dropping wore away the hardest stone,' so the constant dunning of the Bishop had brought him to the conviction that he had better 'pay up.' This was followed, a few weeks ago, by the total annihilation of the debt, through the noble efforts of a lady in England."

SIERRA LEONE.

DEATH OF THE REV. D. BROWN.—STARS IN THE NIGHT.

THE last number of the *Mission Field* contained a brief account of heavy troubles which the Almighty in His good providence has seen fit should fall upon the Rio Pongo Mission. The following letter of September 18th from the Rev. P. H. Douglin gives full particulars of some of the sad losses the Mission has lately sustained; mingled, we thankfully point out, with notes of encouragement and progress in the work, which should greatly strengthen the appeal now put forth for special help to so deserving a cause :—

"It is with much grief that I write to report the death of our excellent and devoted Missionary at Farringia, Deacon David Brown. He got leave from the Bishop and went to Sierra Leone to be married. He was

returning to his work before the expiration of his leave, taking with him all his wife's things, so as to give her as little trouble as possible when she was coming by a better opportunity. He took passage in a fast-sailing cutter, which was the only craft that would venture between Sierra Leone and the Rio Pongo this season during the very dangerous months of July and August. The cutter foundered off the Brahmaia bar, and all on board perished, with the exception of the captain, who managed to swim ashore. Boats have been sent out, but nothing has been seen or heard of them. A canoe is said to have passed by and seen them, some of the passengers clinging to the hull; and the men were inclined to go and save them, but the captain of the canoe dissuaded them, telling them that they would be lost too if they went near the ill-fated cutter, with such a sea on.

"There were eleven persons on board—the captain, four sailors, and six passengers. There were two clergymen on board—Mr. Brown and a Romish priest.

"This certainly is a very heavy blow, but it is God Who has done it. Himself hath done it.

"Mr. Brown was such an earnest-hearted, zealous, intelligent, and competent worker, and so successful, that his loss has been very much felt. He has been mourned for at Domingia and at Farringia as if he were a relative. And if his friends and his people have felt his loss so, how must his wife feel it! May the God of the widow stand by her! I hope we shall be guided to get one like-minded with Mr. Brown, who will care for the souls lying in heathen darkness, and who will strive to 'have compassion on those ignorant and out of the way,' as he tried.

"He co-operated with me very heartily, especially in the matter of the education of the slaves; and, with God's blessing, we were enabled to carry our point, and to get the law settled that no barrier should be placed in the way of the slave learning all that the free people learn, provided it does not interfere with their work.[1]

"I had a very impressive service in connection with the ten persons lost in the *Rotoomba*. It was very nicely attended. I hope the impression will be lasting. The Sunday after I heard of the sad event I preached from Job xxxi. 23, taking the reading in the Vulgate, which is certainly very beautiful and expressive; 'For I always feared God, like waves swelling over me; and I could not endure the weight of Him."

"The work at Farringia will suffer a good deal; but our good God knows what is the best for His work. There has been so much sickness this season, that the catechists cannot be spared altogether to go away.

"I am thankful to say of the war that actual hostilities have stopped; but the hired soldiers are still loitering about here, plundering, and doing acts of lawlessness and violence every now and then.

"The work is going on amid the many discouragements incident on the bad example set by the Christians from afar. These have made Domingia to be almost a synonym for Freetown. Sierra Leone supplies all the river factories with clerks, mechanics, and labourers. As a rule, they leave their religion, their Bibles, their Sunday clothes, and self-respect in Sierra Leone; or they come and whistle and sing Sankey's Songs during their work-hours, and live to the dishonour and the reproach of God's Holy Name, and the discredit and disgrace of the Christian religion. Instead of being harbour lights, guiding the wandering heathen into the port of safety, they are false lights decoying them to destruction.

(1) An interesting report from Mr. Brown was given in the *Mission Field* for September, page 320.—[EDITOR.]

"I am thankful to say that if this quarter my heart has been saddened by the hypocrisy and defection and backsliding of some of these, I have had to thank God for bringing back some prodigal sons; and for keeping others safe who were in critical posts, surrounded by many strong temptations.

"I am now preparing a German merchant for baptism. He is a Jew, but is now a candidate for Christianity. May God help him to believe, and give him repentance unto salvation. I shall be thankful for any books or tracts in German, which will help me. His knowledge of English is not very perfect, so I have to work hard to make him understand. But there is the Sierra Leone brogue, which is the vernacular for such as he is, and is very helpful. After baptism he will proceed to holy matrimony. I am very thankful that the merchants are thinking of the purity and the honour of marriage.

"The New Testament in Susu would very likely have been in your hands by this; but the foundering of the *Rotoomba* has made me take more than ordinary care. I must not intrust it to any craft in this bad time.

"The hunger time is nearly over. It has not been so bad as last year, but it has been very bad.

"The school is doing very nicely. We have an assistant teacher now; but we shall never be able to do the work properly until we have a boarding-school. Boarding-schools are as needful as hospitals, and for the same reason. And if stewards to whom God has committed some of His silver and gold could see the failures all our efforts meet with for the spiritual health of the youths, they would take pity and help to build a hospital in the shape of a boarding-school."

MAURITIUS.

THE PRESENT STATE OF MORNE AND PETIT CAP.

THE Rev. G. Carpenter (S.P.G. Honorary Secretary in Mauritius) has sent an interesting account of a visit paid by him to two out-of-the-way parts of the diocese, which we think our readers will thank us for placing before them:—

"I have paid a visit with my wife to the Morne and Petit Cap, of a different character to the flying ones that necessity has previously occasioned. There are no sleeping-quarters there, and the distance from either the archdeacon's house or my own to the Morne is thirty miles, and sixty miles in the course of a day in a cariole leaves only two or three hours in the middle of the day for divine service, and an inspection of the schools. The people around the Morne are for the most part the descendants of the old slaves brought originally from Madagascar. They still talk Malagasy when alone among themselves. To others they speak a mixture of the worst *patois* of Creole blended with their own native language. It is difficult to understand them, and in this I knew that my wife could help me. Mr. Nicholson, the catechist and schoolmaster, kindly offered to give up his bed, and we left on Friday, in last week, early in the afternoon, and arrived at the Morne about six in the

evening. The latter part of the road is very rough, but scenery is very beautiful. The next morning I had service with sermon in French, and baptised three children. After service we gave a treat to the school children who had done exceedingly well when examined by the Government Inspector. We then visited many of the people in their cottages. They were exceedingly glad to see us, and had probably none of them ever had a clergyman's wife in their house before. From inquiries I made I have every reason to believe that the ordinary attendance at church on Sunday varies from fifteen to twenty-five. The population is about 200, half of whom, perhaps, are members of the Church of England. It must be remembered that there is no village in the strict sense of the term, but cases, *i.e.* cottages, are scattered about among the rocks and *débris* at the foot of the mountain, and some of them are far from the school chapel.

"At six o'clock on Sunday morning we left in a canoe for Petit Cap, where we have a new agent, Mr. Goumany. He is a convert from Romanism, and speaks both French and English remarkably well. I am intending to make use of the first qualification by getting him to put some of How's "Plain Words" into French for me. They will be of use to me, and I shall at the same time have both a knowledge of his teaching, and a control over it. He is an excellent schoolmaster. After the service at 11 A.M. we left in a cariole for Souillac, from whence the railway took us to Rose Hill, where we found ourselves three miles from home."

TRISTAN D'ACUNHA.

IN the year 1851 the Society sent the Rev. W. F. Taylor to this remote island: he stayed there till 1856, when Bishop Gray arranged for his removal with his flock to the Cape. At the last moment a few persons decided to remain: they have now become a community of more than 100 souls. For nearly twenty-five years they have had no ministrations of the Church, save on the occasion of ships of war touching at the island, when the chaplains have landed and exercised their office. The Society has now secured the services of the Rev. E. H. Dodgson, who will leave at the close of the year for his remote charge.

FROM MADRAS TO LIVERPOOL, VIÂ BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 393.)

BESIDES the Mission to the Burmese, the Society has two other promising Missions in Burmah. At Tounghoo there are two Europeans and five natives ministering amongst that most

interesting race, the Karens; and at Rangoon where there are a large number of Tamil coolies, there is a Tamil Mission in charge of Mr. Fairclough, with the Rev. S. Abishekanathan, a native deacon. We held a Conference in the Pro-cathedral, at which a goodly number of the Christians were present. I addressed them in Tamil, strongly urging upon them the duty of supporting their native pastor, and of doing all in their power to bring others into the fold of Christ. I had the happiness of accompanying Mr. Fairclough and the archdeacon in order to select a suitable site for a Tamil church. The municipal authorities assigned a site in a fine, commanding position, and I trust very soon the Tamil people will have a church of their own in Rangoon.

I may here observe that all along this coast, right down to Singapore, there are many thousands of Tamil people; many of these belong to the class of Lubbies, and are Mohammedans. These emigrants are universally known as Klings; and no one seemed to know why they were so called. At first most of them came from Calingapatam, and it seems to me probable that Kling is a corruption of the name of the port from which they had started.

On April 11th we steamed out of port, having taken on board a large number of cattle for the Dutch troops in Acheen. A more miserable lot I never saw; they looked like skeletons having walked out from some anatomical museum. They were evidently too old to work, and seemed to have long since ceased to eat. I pitied the poor creatures, and the poor soldiers, who, by a strong imagination, might be supposed to derive nourishment from them. I had many agreeable conversations with a French priest who had been brought close to death's door by dysentery. He had been a Missionary for twenty-nine years in Penang and the neighbourhood. He made the very sad statement that during that long service he did not know of a single Malay (Mohammedan) in Penang who had become a Christian; though happily many of the Chinese dwellers had joined Christianity. Strange to say, he spoke of the Pope and his arrogant claims, in terms which I myself should be sorry to use.

We steamed just outside of a continuous line of small, uninhabited islands, which continually offered some varied and interesting scene to view. At dawn, on the morning of April 15th, the island of Penang came in sight. We sat, lost in delight, watching the beauties of hill and dale opening out on our nearer and nearer approach. On coming to anchor, I left in the mail-boat to inquire for our

Missionary, Mr. Courtney, and was sorry indeed to learn that his house was on the mainland opposite, Province Wellesley, and ten miles inland. Penang has been a British possession for nearly a century. As the Coromandal coast offered no safe anchorage for a fleet in those stirring times when the French and English were striving for the mastery in India, this island was fixed upon by the authorities as having a well-sheltered harbour. At that time it belonged to an English sea-captain, Captain Francis Light, who had received it as a marriage dowry with the daughter of the King of Keddah. The British rule brought increased traffic to the harbour, and very soon a formidable array of pirates sprang up who sallied forth from the opposite shores. In consequence of their depredations, and the difficulty in following up the pirates, a long, narrow strip of land on the mainland was acquired which is now known by the name of Province Wellesley.

Georgetown is a large, thriving place, containing a few Europeans, more of mixed blood, and a large number of Chinese. Those belonging to mixed blood must be rather sensitive if what I was told be true, that to use the term half-caste is an indictable offence.

The pepper, cloves, and nutmeg trees grow in great luxuriance. We drove out four miles to visit some pretty, rather than grand, waterfalls, and were struck with the rank vegetation through which we passed.

The Roman Catholics have a large establishment in Penang. Here is their seminary for training priests. Suitable young men are sent from Burmah, the Straits, and China. Here they are for seven years; their feelings are weaned from home affections, and their minds are (if I may be allowed to coin a word) cosmopolitanized. I was assured the Baptists have a very prosperous and successful Mission amongst the Chinese in Penang. Our own Mission is confined almost exclusively to the Tamil people; and from what I gathered is carried on efficiently by a native deacon. There is a vast opening here for more labourers. Instead of there being only Mr. Courtney and his native assistants, there ought to be ten Missionaries.

The city nestles at the foot of a lofty mountain, 2,700 feet high, which affords a pleasant retreat for many of the merchants from the enervating climate of the plain. Amidst the beauty, grandeur, and luxuriance of nature, there are the immorality, licentiousness, and idolatry of man. It is impossible for Christians at home to conceive

the condition of a society which is freed from the restraints which religion imposes upon society, even though it may not be greatly influenced by the spiritual life it inculcates.

On April 16th, after taking in cargo, which consisted of tin, antimony, and rattans, we steamed out of this charming harbour. The weather was oppressively hot; it was impossible to sleep in the cabins. All the passengers remained on deck during the night, and some were able to lapse into a feverish restless sleep for a short time. Early on the morning of the 18th we reached Malacca, in order to embark eighty men of the 3rd Buffs for Singapore. Close to the flag-staff there are the remains of a fine Roman Catholic cathedral standing on an elevated plateau, which formed a noble site for a cathedral. The ground within the walls is now a smooth green grass-plot, with several gravestones arranged in an orderly manner. The earliest date we saw was A.D. 1655. The tower alone stands complete, and this is now used as a lighthouse. After breakfast we went ashore. The small town is clean and orderly, but has a deserted appearance, giving an idea of past rather than present prosperity. Seeing a large Dutch church, and hearing the old familiar strains, we entered the building and were glad of the opportunity of joining in the worship of our Heavenly Father. The chaplain looked ill and worn out; his voice was too feeble to reach us, but, thanks to a written form, we could readily follow each successive step in the service. On returning to the vessel our attention was directed to a high hill in the distance, which tradition says is the Mount Ophir of ancient history, and where gold is still extracted by a few patient, hopeful Chinamen. On leaving Malacca, we threaded our way through a number of grotesque, uninhabited islands, one of which, however, was used as a lazaretto for lepers. The isolation of these poor wretched beings condemned to a living death was, indeed, most complete.

We reached Singapore on April 19th, and having called for letters at the post, drove at once to the Clarendon Hotel, which we found to be clean and comfortable, and which I can recommend to visitors to Singapore. Looking at the port as we were entering, one could imagine it to be the port of the world, so numerous and so varied were the vessels lying at anchor. Here western and non-progressive eastern civilisation meet. The magnificent steamers and ships of western commerce, the sharp, cleanly defined formidable war vessels of almost every nation, lying side by side with the quaint,

cumbersome, and yet picturesque vessels from China, Siam, Borneo, Sumatra, the Persian Gulf, and other Eastern ports. In this respect I should think Singapore is unique.

A very handsome cathedral stands near the hotel. Unfortunately it fails to answer completely the purpose for which it was built. It is one of the many examples of churches where acoustic principles have been sacrificed to architectural effect. Articulation is lost halfway down the church, and all that is heard are vague sounds wandering about amongst the rafters. On the morning after our arrival we heard a church bell at eight o'clock, and we sallied forth to attend matins at the cathedral. We were grieved and disappointed to find the doors locked, and to learn that there are not daily matins here.

The S.P.G. have a very interesting Mission at Singapore, where there is one Missionary, the Rev. W. H. Gomes, B.D. The property is prettily situated on the side of a hill, and consists of a well-built house in which the Missionary resides, and of a very neat church, which is also used as a schoolroom, where Chinese children are instructed. There are about 200 Christians. Mr. Gomes holds service on Sundays in three languages—Chinese, Malay, and Tamil. This Mission needs to be greatly strengthened. At Singapore the Tamils are found in large numbers; they are not found further east. They are so numerous at the different ports we have visited, that I would suggest that the help of the Madras Diocesan Committee be invoked for supplying suitable catechists and schoolmasters. I think if the claims of these people were laid before the Native Church in Tinnevelly men would be found very willing to go forth to minister to their brethren; and perhaps it might be the commencement of Missionary efforts, which would be the best sign and pledge of matured organisation, and would supply one of the very best reasons for which we might speak of the Native *Church* of Tinnevelly.

(*To be continued.*)

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 19, 1880, Bishop Perry in the Chair. There were also present the Bishops of Antigua, Nassau, and North China, the Master of the Charterhouse, Canon Gregory, C. Raikes, Esq., and T. Turner, Esq., *Vice-Presidents;* Rev. B. Belcher, Archdeacon Blomfield, Rev. W. Cadman, Col. Gillilan, Major-Gen.

Lowry, C.B., Rev. J. F. Moor, Gen. Nicolls, Rev. E. A. Salmon, Rev. E. J. Selwyn, A. Strickland, Esq. (Treasurer), Gen. Turner, Rev. R. T. West, and S. Wreford, Esq., *Members of the Standing Committee;* Rev. S. Arnott, Rev. G. F. Barrow, Rev. G. T. Cull Bennett, J. Boodle, Esq., Rev. J. A. Boodle, E. M. Browell, Esq., Rev. R. H. N. Browne, Rev. J. W. Buckley, Rev. W. Calvert, F. J. Candy, Esq., Rev. N. G. Charrington, T. Cree, Esq., R. Cust, Esq., Rev. T. Darling, Rev. R. J. Dundas, Rev. J. D. Dyke, Rev. J. H. Edgar, C. C. Ferard, Esq., Rev. Dr. Finch, Gen. Fooks, J. F. France, Esq., Rev. C. D. Goldie, Rev. G. P. Haydon, Rev. H. G. Henderson, Rev. T. W. Herbert, H. Houndle, Esq., Rev. J. W. Horne, Rev. J. W. Horsley, G. B. Hughes, Esq., Rev. H. M. Ingram, Rev. B. Jackson, Rev. J. S. Jones, A. C. King, Esq., Rev. R. A. Kennaway, Rev. B. Maitland, Gen. Moberly, Rev. W. Panckridge, Rev. E. B. Penfold, Rev. G. P. Pownall, Rev. H. Richards, Rev. W. F. Satchell, Rev. L. L. Sharpe, Rev. A. S. Shutte, Rev. A. R. Symonds, Rev. Dr. Townsend, Rev. R. D. Tyssen, Rev. T. Vincent, Rev. H. E. Willington, Rev. G. Wingate.

1. Read Minutes of last Meeting.

2. The Treasurer presented the following Statement of the Society's Income up to October 31st, 1880 :—

A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Oct., 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	25,481	8,535	3,767	37,783	72,441
II.—Appropriated . .	3,283	—	4,673	7,956	9,194
III.—Special	26,850	100	1,551	28,501	29,443
Totals . .	55,614	8,635	9,991	74,240	111,078

B.—*Comparative Amount of Receipts at the end of October in five consecutive years.*

	1876.	1877.	1878.	1879.	1880.
I.—General.					
1. Subscriptions, &c. . . .	£22,298	£22,189	£24,673	£24,105	£25,481
2. Legacies	10,967	10,039	11,080	7,650	8,535
3. Dividends	3,829	3,950	4,169	4,110	3,767
	37,094	36,178	39,922	35,865	37,783
II.—Appropriated	7,547	22,918	18,016	7,791	7,956
III.—Special	25,310	19,708	17,057	23,784	28,501
Totals	£69,951	£78,804	£74,995	£67,440	£74,240

3. Upon the Secretary proposing on behalf of the Standing Committee to lay on the table its Report on the Report of the Special Committee on the Society's Constitution, the Chairman, in answer to a protest from the Rev. T. Darling, decided that the Standing Committee had already presented the Report, and that no Report upon it from the Standing Committee could be received.

4. On the recommendation of the Standing Committee, a plot of ground belonging to the Society in Borneo was granted to the Rajah of Sarawak (who had applied for it for the purposes of erecting a museum thereon), on the condition that the roads on both sides of the property were constructed and maintained at the expense of the Rajah's Government.

5. The following appointments of Missionaries were confirmed by the Board—viz., on the recommendation of the Bishops of the respective dioceses, Rev. E. Matheson to Prince Albert, and Rev. R. Inkster to Saddle Lake, Saskatchewan; Rev. G. J. Holman, transferred from St. Kitts, Antigua, to St. John's, and Rev. H. Burrows, from St. John's, to All Saints, Antigua; Rev. J. E. F. May to Ballan and Rev. H. Barren to Kingston, Ballaarat; Rev. A. C. Moseley and Rev. A. Edwards to North Queensland; and on the recommendation of the Board of Examiners, the Rev. J. Roberts to Nassau, the Rev. R. T. Kempthorne to Pretoria, and Mr. C. A. Swift, B.A., to the Mathematical Tutorship at Codrington College, Barbados; and also on the recommendation of the Bishop of Haiti, Mr. F. H. Mercier, of St. John's, Antigua, to the Haitian Scholarship in Codrington College.

6. On the recommendation of the Bombay Diocesan Committee, a title for Holy Orders was granted to Catechist Vishnu.

7. On the recommendation of the Standing Committee, the Seal of the Society was ordered to be affixed to a Power of Attorney authorising Herr Lenne, of Neuenahr, to defend in the local courts of Neuenahr the possession of a piece of land which had been purchased some years ago for the erection of an English church there.

8. The Secretary announced that the Rev. H. Swann, Assistant-Secretary, had accepted the benefice of St. Thomas, Charterhouse, and had consequently tendered his resignation of the Assistant-Secretaryship, which he had held since April, 1879.

On the recommendation of the Standing Committee, it was agreed "that the Society learn with regret that Mr. Swann is about to resign his Assistant-Secretaryship, and begs leave to record its sense of the effective service which he has rendered during his tenure of the office."

It was further agreed that the Standing Committee should take the necessary steps for selecting a successor to the Rev. H. Swann, with the view of his being presented to the Society hereafter for appointment.

9. The Secretary read a letter from the Bishop of Jamaica, apologising for his absence from the Meeting of the Board in October last.

10. The Bishops of Nassau and North China addressed the Meeting with respect to the wants and condition of their respective dioceses.

The Rev. Dr. Strachan (Secretary to the Madras Diocesan Committee) also addressed the Meeting on the subject of Missions in Southern India.

The Rev. J. Spencer gave an account of his work in Cyprus, and in connection therewith the following letter of the Bishop of Gibraltar to Mr. Spencer was read to the Board, and ordered to be printed :—

"HOTEL BELLE VUE, CANNES,
"*November* 1, 1880.

"MY DEAR MR. SPENCER,

"YOUR appointment by the Colonial Office to the high and important position of Director of Education in Cyprus is very gratifying. May all success attend you in the work. A vigorous effort should be made to induce the Society

for the Propagation of the Gospel in Foreign Parts to abandon its project of withdrawing from the island. Such a step would be a grave error. Our country is now for the first time brought into close relations with the Greek Church by our presence in Cyprus. The Society would be abandoning a great opportunity of promoting friendship between that Church and our own if it persisted in the resolution of removing its Chaplain. You cannot, of course, fulfil the duties of Chaplain in addition to this new work which you have taken in hand. The Society should provide you with an Assistant, who would minister to the English at Larnaca, Nicosia, and other places to the east of the island, wherein he might be wanted, and also take charge of your school for Greeks and Turks, which has prospered so well. You certainly could not do all this work single-handed.

"Mr. Garboushian, whom the Colonial and Continental Church Society appointed, is, I presume, still acting as Chaplain to the Forces, as well as to the English civilians at Limasol, and in the western part of Cyprus.

"Believe me to be very truly yours,

"C. W. GIBRALTAR.

11. The Rev. E. J. Selwyn gave notice that he would move at the next Meeting, "That the Report of the Standing Committee on the Report of the Special Committee on the Society's Constitution be then laid before the Society."

12. The Rev. C. D. Goldie gave notice that he would ask at the next Meeting whether an opportunity will be given at a future Meeting before February 15th, for discussing the Report of the Committee on the Society's Constitution.

13. All the Candidates proposed in July were elected into the Corporation.

14. The following gentlemen were proposed for election in January, 1881 :—

Rev. T. Lillie, Wake's Colne, Halstead; D. Christopherson, Esq., Grove House, Kidbrook, S.E.; J. A. Crookenden, Esq., Kidbrook, S.E.; Rev. H. C. Ogle, Magdalen College School, Oxford; Rev. T. C. B. Chamberlain, Wheatley, Retford; Rev. Huddleston Stokes, Wall, Lichfield; Rev. F. G. Kiddle, Buckingham; Rev. J. Stuart Taylor, Sutton, St. Anne's, Loughborough; Joseph Paget, Esq., J.P., Staffynwood, Mansfield; Rev. C. L. Banister, The Wyche, Great Malvern; Rev. H. Martin, Training College, Winchester; Rev. C. A. Solbé, Chaplain to the Forces; William Anderson, Esq., Lesney House, Erith, Kent; and Rev. John Pycock, All Saints, Huntingdon.

NATAL.

AS these sheets are going to press a letter has been received from the Metropolitan of South Africa, dated October 30th, which contains the following passage :—

"I am glad to say that two of Colenso's clergy, Mr. Page Wood and Mr. Hunter, have, after a service of reconciliation, been admitted to our communion, and formally abjured Colenso. But one of them, if not both, is left now wholly unprovided for. Mr. Hunter has given up 300*l.* a year and a good Parsonage at the call of his conscience. It is a case, I think, deserving the generous sympathy of Church people. Could you mention it at home?"